PATHWAY TO GOD

(A Journal of Spiritual Life)

i) Pp 38-40

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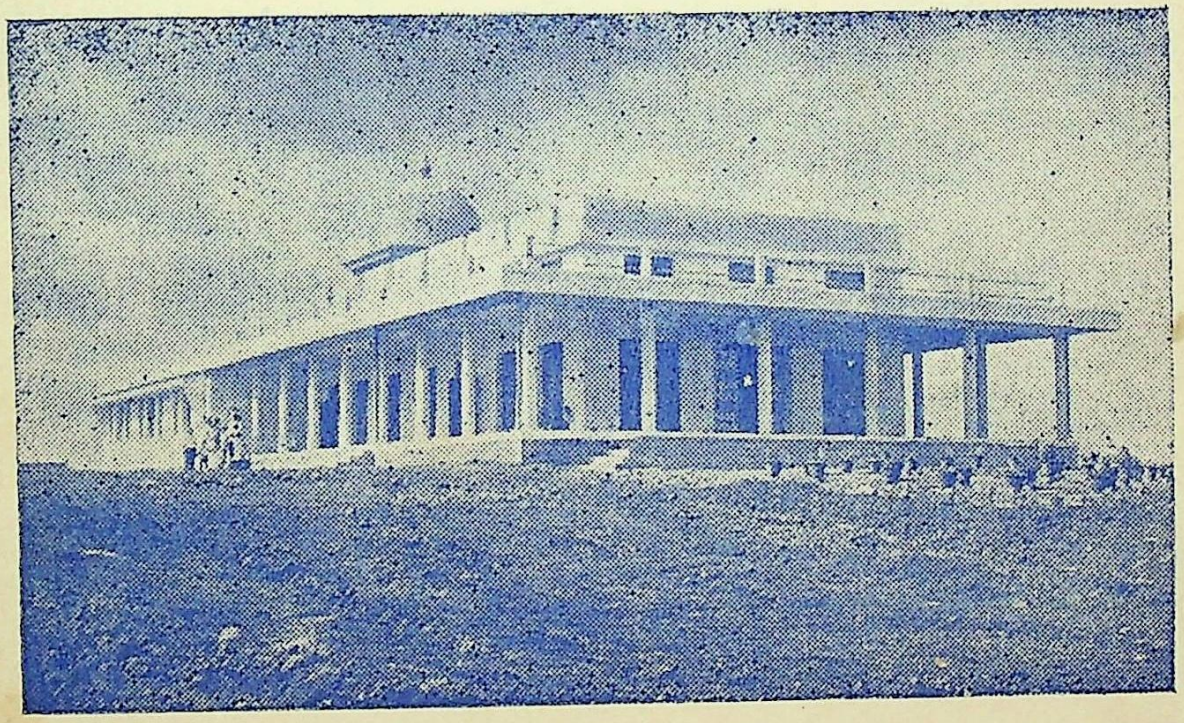

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Academy of Comparative Philosophy & Religion
Belgaum.

Vaikuntha Chaturdashi

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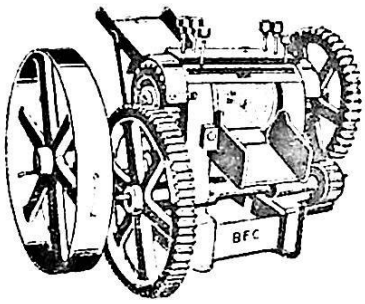

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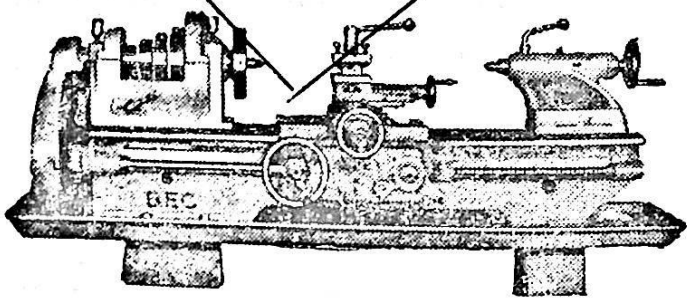

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Message.

1538 Howard Street
Santa Monica, California.
20-10-1966

Blessed One,

Om Namo Narayanaya ! Salutations. !

The above address should apologise for my silence so long.

I congratulate the Academy of Comparative Philosophy and Religion, Belgaum, for starting a Journal, entitled, "**Pathway to God.**" This should inspire and bring together thousands of Gurudeva Ranade's disciples and admirers all over the country. I find them often in these distant shores also.

Much experience is not necessary in such divine undertakings. Be yourself available for the Saint to fulfil through you. Learn to surrender-work, brilliant and effective, will gurgle forth endlessly. Such inspired work alone can send the call from the deep to the very depth.

I wish the venture all success. I shall try my best to be of service in the **Pathway to God**. That is where I had been working for some 14 years. Thank you for the invitation.

With all Love and Om
Thy own Self.

Sd/ Om Chinmayananda.

Sri Gurudeva Dr. R. D. Ranade

Born :

JAMKHANDI

(3-7-1886)

Samadhi :

NIMBAL

(7-6-1957)

Pathway to God

(A Journal of Spiritual Life)

" One God, One World, One Humanity "

Vol. I] November 1966 [No. 1

Prayer For Universal Blessing.

"Let the Lord of the Universe be pleased.....and being pleased, let Him give me this grace ! May the wicked leave-their crookedness and have increasing love for good ! Let universal friendship reign among all beings. Let the darkness of evil disappear. Let the Sun of True Religion rise in the world. Let all beings obtain what they desire. May the company of the devotees of God, who shower down blessings incessantly, meet the beings on earth ! They are verily moving gardens of wish-trees; they are living mines of wish-jewels; they are speaking oceans of nectar. They are moons without any detracting mark; they are suns without any tormenting heat. May all beings be endowed with all happiness, and have incessant devotion to the Primeval Being. Let all those, who live upon this work, have victory in the seen, as well as the unseen !

—*Śri. Jnaneśvar*

Editorial Notes

Prayer :

आनन्दमानन्दकरं प्रसन्नम्
ज्ञानस्वरूपं निजबोधरूपम् ।
योगीन्द्रमीडयं भवरोगवैद्यम्
श्रीमद्गुरुं नित्यमहं नमामि ॥

श्रीगुरुगीता.

" My constant salutations to my Master – the Lord of the Yogis – the worthy Divine Physician of the world-disease, who is an embodiment of wisdom and Self-vision, who is blissful and bliss-giving and who is serene and lustrous ! "

May the Lord and Śri. Gurudeva make this Journal a success ! Blessed is the Name of the Lord ! All glory to Him !

We have launched upon this venture with full faith in the unfailing light and guidance of Śri. Gurudeva. We are also confident that the enlightened seekers and scholars at home and abroad would be inspired to enrich this Journal by their illuminating articles about different aspects of spiritual and cultural life and enable us to fulfil the aims and objects of the Academy of Comparative Philosophy and Religion under whose auspices the Journal is being published.

Need of the Hour :

" The world is torn with dire conflicts to-day. There is no hope for humanity except on the basis of spiritual experience, whose power, when writ large upon the world, can assuage ascerbated feelings, reconcile warring interests and make humanity a true mirror of peace, joy and glory which is in God." These remarks of Śri. Gurudeva Ranade, are as much true to-day as when they were made more than two decades ago. Spiritual life alone, will resolve all the conflicts and bring about the blessings of peace to Humanity. This is the crying need of the hour.

Great saints of all times and countries, have declared with one voice: " Brothers ! Pathway to God is the real Pathway to Peace: It alone can lead you to all-round Peace both internal and external, both in the individual life as well as in the social and national life. Why don't you pursue the Pathway and enjoy the Bliss and Peace Eternal ? " All the saints have been, thus, ' calling the attention of mankind from moment to moment to the greatness and glory of God. ' But unfortunately their Message of Peace has fallen on deaf ears. Human beings have been neglecting it and have been bringing about their own destruction.

Man has ever pinned his faith on the material prosperity on the one hand and military power on the other, for ensuring peace internal and peace external, respectively. He has tried to harness science for achieving these objectives. Science has really achieved wonders no doubt. "It

has explored the world of physical nature, tapped its powers and harnessed them to man's service. But while science has given us powers fit for the gods," observes Prof. Joad, " we bring to their use the mentality of savages and school-boys." Hence, in spite of man's incessant efforts, peace has eluded and is still eluding his grasp. It will continue to elude him until he turns his attention towards the cultivation and development of spiritual life.

About the imperative need and value of the quest of God and spiritual life even in the present age, Dr. Ranade writes: " Knowledge has taken immense strides with the growth of time. Scientific inventions have enormously enriched the patrimony of man..... Nevertheless, the goal of human life, as well as the means of its attainment, have remained the same. Unquestionably, the search for God remains the higest problem even to-day and a philosophic justification for our spiritual life is as necessary today as it was hundreds of years ago."

Śri. Gurudeva also described the blessings which realised saints shower upon afflicted humanity in these eloquent words: " These God-realisers constitute a blessed community and on account of their intense love for afflicted humanity, they live only for its benefaction and betterment, proclaiming from pole to pole, like rumbling clouds, the Eternal Gospel of God from everlasting to everlasting." - " One God, One World, One Humanity" becomes their maxim, Theopolity, their doctrine." Their noble blissful lives and their inspiring message of peace and bliss are the source of "spiritual unity and peace and goodwill upon earth" the ideals which our Academy aspires to achieve.

Our Academy - its Background:

The grand spiritual ideals embodied in our Academy of Comparative Philosophy and Religion, founded by Gurudeva Ranade, had been conceived by him very early in his career. The Academy of his conception was a great Research Institute of international stature where spiritually-minded intellectuals of all lands should carry on their research in Philosophy and Religion, discuss problems about God, perform spiritual discipline and spread the message of True Rational Religion among all the peoples of the world.

" The Academy," wrote Śri Gurudeva, " will try to combine what is valuable both in European and Indian Philosophy, and let us hope, may offer thought-constructions for the future, in the originality of which and the theopolitan foundations of which alone may lie the hope of India as a spiritual nation." " The Academy would create a real philosophic love of God and weld all humanity together, irrespective of race, or caste or creed." It would be an institution " where representatives of all religions and philosophies would meet together and where thoughts may be exchanged for the sake of testifying to the greatness and glory of God."

Origin and Development :

Our A.C.P.R. was started by Gurudeva in 1952. When Padmabhūsana Śrimant Chintāmanrao Appasaheb Patwardhan, the noble-minded Rajasaheb of Sangli, gifted 12 acres of his land at Belgaum to Gurudeva Ranade, he created a Public Trust which he designated as above. Śri Gurudeva casually expressed then that this Academy would, in course of time, grow into a huge institution, with various spiritual activities.

The Aim of this A.C.P.R. is thus " to work for the spiritual unity of mankind and consequent goodwill and peace upon earth," by bringing together intellectual and spiritually-minded persons, through study and research, spiritual symposia, meetings, lectures and conferences, and Religious and Philosophic publications. The only asset at the disposal of the Institution was the donated land. It had to be properly developed and exploited, but no steps were taken in this behalf during the life-time of Sri Gurudeva on account of certain difficulties. Sri Gurudeva was its sole Trustee in the beginning. But after his demise, a new Board of Trustees was duly appointed with Sri G. V. Tulpule Retired D. P. M. G. Sangli as Chairman Sri J. V. Parulekar Retired D. D. C. Belgaum as Hon. Secretary. Thereafter, Sri Parulekar took up this task seriously. He got it levelled, laid out plots, sold them out and collected a decent sum. A little more than 2 acres of land was reserved for the use of the Acadmy with the object of constructing a Prayer Hall, a Library and a Residential Block. The Prayer Hall called 'Gurudeva Mandir' was thereafter, constructed. This magnificient structure stands upon an imposing site. The Mandir was inaugurated by our Revered Rastrapati Dr. S. Radhakrishnan, on the 8th Dec. 1966. The inauguration ceremony was a solemn and grand function, unique in its own way. About Rs. 30,000/. have been earmarked for the remaining buildings and the balance is invested in Govt. Securities and Scheduled Banks–the interest from which is utilised for carrying on the work, in accordance with the aims and objects of the Academy.

The Board of Trustees has recently formed an Academic Council, consisting of five scholars, who have formulated the plan of work to be carried on by them. The Board has also decided to start an Annual Journal which, God willing, would soon develop into a Quarterly. The work of editing the Journal has been entrusted to an Editorial Commitee of six members with Sri M. S. Deshpande and Prof. B. R. Kulkarni as its Joint Editors. It has been also decided to arrange "Gurudeva Memorial Lectures" every year, in English, on spiritual topics, by specially inviting eminent scholars and savants for that purpose and to publish the lectures in the form of booklets.

This Academy is, indeed, a product of the unbounded grace of Sri Gurudeva, Sri Parulekar who has put his heart and soul in this sacred cause, has been specially marked out, as it were, by Gurudeva for this responsible task. "Mind you, Parulekar!" he once remarked, " this Academy has a very bright future ! It would grow into a huge, huge Institution. But you will have to nurse and nourish it. " On account of his sincere loyalty to this sacred cause of Gurudeva, Sri Parulekar has brought to bear upon this all-important task, all his great qualities of head and heart. It is his labour of love that could convert a rocky waste-land into a Spiritual Campus–a smiling Gurudeva-Nagar–with a host of fine tenements and the splendid Gurudeva Mandir, rising above them and blessing them all. All glory to Sri Gurudeva's grace.

Our Journal :

" Pathway to God " is a Journal of spiritual life, started with the main object of contributing to spiritual enlightment. Really man is mainly a spirit – a soul encased in a body – a Spark of the Divine, lodged in the human frame. His life is,

thus, mainly spiritual. The physical, mental and moral aspects of his life are subsidiary and are valuable only to the extent to which they promote and foster spirituality. Our Pathway to God, hence, proposes to propagate the spiritual message among the people.

With this end in view, we intend to deal with the following four topics in the Journal:

1. Rational Mysticism: Teachings of Sri Gurudeva Ranade and the preceding Masters of his school.

2. Saints and Sages: Saints of Bharat and the world – their life-sketches and teachings of universal significance.

3. Spiritual Life: All its various aspects and problems.

4. Cultural Life: All its various aspects and problems.

Our Journal aspires to be both scholarly and popular. It would include thought-provoking articles providing sufficient food for reflection to serious thinkers. There would also be articles in it that would be interesting, inspiring and instructive to the ordinary lovers of spiritual life. It would, thus, try to have a universal appeal.

We have, hence, invited articles on all the above-mentioned subjects, from eminent scholars and seekers. And with their active and sympathetic co-opration, we mean to stimulate the interest of our readers in spiritual life. We shall also try to point out the proper place and value of material comforts in human life together with their limitations. We shall thus attempt to guide and induce people to aspire for higher ideals of life such as Satyam, Sivam, Sundaram–Truth, Goodness and Beauty, culminating in the pursuit and attainment of the highest ideal of God-realisation and Life Divine.

Its Title :

Finally, a word about the title of our Journal would not be out of place here. " Pathway to God " is a title that is very closely associated with the spiritual aspirations and attainments of Sri Gurudeva. To him spiritual life was all in all. In one of his inspiring letters he writes : " I will hail the day when I may rise superior and regard the kind of life that may be led even in such an Academy as ancillory to that great spiritual life, which is the end, not only of my own spiritual existence, not merely of others who may consent to cast their lot with me, but, I am sure, of humanity at large, which is consciously or unconsciously pursuing the Pathway to God. How far we shall be able to achieve such an ideal, remains entirely at the will of God. It is only our business to wait, to watch, to work and to pray."

Hence we thought it appropriate to give the above title to the Journal which is the organ of the Academy founded by by Sri. Gurudeva. Our Journal would always try to maintain a universal outlook. It would champion the cause of synthesis wherever possible. Hence it would welcome all contributions expounding constructive view-points aiming at harmony and concord in life.

Need for this Journal :

" Why start a new Journal, " it might be asked, " when there are so many in the field already ?" With due deference to such

friends, we beg to point out, that, looking to the vastness of the field and the supreme urgency of the spiritual and cultural requirements of the present times, any number of such Journals would be too few. Moreover is not अधिकस्य अधिकं फलम् ? Would not a fresh plant bear and offer fresh fruits? Would it not, thus, prove itself to be an additional blessing ? Secondly, every new born baby has been charged with a special mission by the Lord which it tries to carry out in its own way. We would, therefore, without offering any apologies for this venture, earnestly implore all genuine well-wishers of humanity to welcome this Journal with open arms, whole-heartedly support and encourage it to fulfil its mission in its humble way.

God may seem distant and far away.....But all men who have sinned—and let he, who is sinless contradict this-and those who have come to have an earnest desire for righteousness, wish from the bottom of their hearts to come nearer God. So too can a sense of eternity, the pangs of sorrow, the bitings of conscience, the vanity of human wishes or a keen social enthusiasm, bring man nearer God. It is in such a state of mind that he begins to love God as his only guide and helper and it is in such a state that the whole moral world opens up before him. If he does not care for the vanities of the world he might be excused; he cares for the immense gains of moral life.

—P. E. P. 181

Words of Eternal Wisdom

(A free rendering of Śrī Nimbargi Mahārāja's Bōdha-Sudhe)

By. ***Vasudeo***

Part I :- Fundamental Principles of Conduct

1. Blessed Human Life,

Human life is indeed a rare achievement. It is surely the result of good conduct in past births. There are four kinds of beings : those born from the egg or the embryo or those that owe their existence to perspiration or germination from the earth. The individual soul ceaselessly wanders through them. It passes through 84,00000 types of lives, perhaps time without number in one or all of them. It acts waywardly, makes merry, works evil, suffers immensely and at long last, passes out in utter despair. Yet, some good somewhere happens to be done to others, and this unattainable human life is the result. But, if even here, the life is wasted, in evil deeds, in hankering after the three possessions of others (viz. Woman, Wealth and Lands), by letting the six passions loose and the Atman is not realised, this precious human life is undone. There can be no guarantee of a return to human existence. We must make the best use of this human life here and now.

2. The four Stages and States of life.

All life passes through four stages and states. Childhood, Youth, Adult-hood and Oldage are the four stages. Ignorance, Infatuation, Want and Worry are the four respective states.

Childhood first; Ignorance then fails to discern the good from evil and is unable to distinguish what belongs to one-self and what to others. Attaining the teen-age, the person is struck by a fancy for marriage and mating. That is ignorance indeed.

Youth steps in next. The young man takes a spouse by marriage,-that also being the result of good conduct. The man and wife love each other dearly. He gets fascinated by her-nay, he becomes her slave. Her words assume greater importance than those of his parents. How wicked this ! Such scoundrel seldom gets any happiness.

Attaining the Adult stage, he craves for off-spring. Day and night, he pines for them. Meanwhile, by God's grace, he begets children. Still, without discerning good from evil, he carries on his sinful life, fearlessly. Then he faces good many miseries.

The fourth stage and the last is Old-age. There the man ceaselessly worries as to the fate of his children after him and as to how they could be happy in their life-time. Old age is the hardest lot. An accounting of the sins of his life is made up then. Selfishness and desire are then at their height. The sense of mine and thine is prominent. He thus becomes the butt end of ridicule. Deeply involved in wordly life, he forgets his own ' Self ' and therefore suffers most. One has, therefore, to remain extremely vigilant during this stage. One

should stick up to the Name of God, searchingly realise the Self and free oneself from the Wheel of Existence.

3. Strength of Conduct is Strength Divine.

One's good conduct is the only saviour. One should never depend upon others, howsoever slightly. That is the one support for oneself. God dwells within us, holding the scales and metes out justice according to desert.

All of us hardly ever care for our own conduct and blame God for the ills befalling us. That is unfair. Experience alone will teach that our joys and sorrows are but the result of our own actions. It is the plain truth that every one reaps as he sows. If we act wisely and well, no harm shall ever touch us even in a dream. Conversely, if evil we do, harm shall ever pursue us. Remember this; and act wisely and well.

If one gets, some disease, that shall have to be attributed to one's own evil doing. Even a prick by thorn can likewise be explained. Act well – no disease, no harm, nor trouble shall befall you.

The strength of good conduct is unparalleled. Good or evil follows one's conduct. Even the Trinity of Gods, can hardly harm – though they so mean – a person possessing good conduct. Conversely, the combined power of the Trinity Divine, fails to achieve any good, if one is wanting in good conduct. That is why the devotee (*Dasa*) has sung thus:— "Oh God, if my acts out-weigh, what can you possibly do?" God is indeed with us, if we act well, if we fail in our conduct, He surely chastises. Know this fully and always try to act well.

4. Like seed, Like crop.

Good or bad is all our own doing. Like seed, like crop. The seed sown, if bad, the crop too is likewise bad. Bitter cumin seeds produce bitter weeds; good wheat produces fine wheat. Sowing bitter cumin seed, how can you expect fine wheat for a crop? That is why one must always carefully act and do good.

The Cholera Epidemic kills many. Cholera is but a hatchet in the hand of God. It is He who kills with that instrument. What can the instrument alone do without the weilder? The All-Controller is God. If, by good conduct, you are the the recipient of His Grace, how shall Cholera affect you? Note this; and try to win the grace of God by good conduct.

5. As the Sound, so the Echo.

Others behave with us, as we behave with them. Love begets love; anger, snobbery and indifference are paid back in the same coin. Regard, disregard and fraud also react likewise. Open any account (you choose), the entries get posted herein accordingly. You would receive what you give. Delight others, you will delight yourself. Pain others, you will be pained yourself. The reason is, that the soul is all-pervading. That is how your action gets its corrsponding re-action. This can't be doubted.

6. Let there be Introspection at every Step.

One should always examine one's conduct. Even if a thorn pricks, one

should examine why it pricked, what fault lay in him, what lapse in conduct was responsible for it. All that, should instantly be ransacked, the mind duly reprimanded and the conduct accordingly corrected. Such introspection, at each step, will always relieve one from any contingent harm or disease.

7. Act up to your Word.

Conduct consistant with word sets a seal on re-birth. '*Nadi*' means good conduct; '*Nudi*' means obedience to your *Guru* or preceptor. Follow the precepts of the sages and saints of the past and this very human existence may veritably be the last. The individual self will be free from re-birth and shall get merged in the Universal Self.

8. You yourself are God.

Men in difficulty thus pray to God: "Oh, God, do us good: None else can do so. You alone are competent to do." The true meaning of this is that "You are yourself the Divinity. As you act, good or ill shall follow. None else can do anything. You alone can do good." Such should be the prayer to oneself.

Peace and Bliss.

When the Peace of God descends on you, when the *Ananda* rushes on you like a sea, when you are driven like a leaf before the wind by the breath of the Divine Force, when love flowers out from you on all creation, when Divine Knowledge floods you with a Light which illumines and transforms in a moment all that was before dark, sorrowful and obscure, when all that is, becomes part of the One Reality, when the Reality is all around you, you feel at once by the spiritual contact, by the inner vision, by the illumined and the seeing thought, by the vital sensation and even by the very physical sense, everywhere you see, hear, touch only the Divine. Then you can much less doubt it or deny it than you can deny or doubt daylight or air or the sun in heaven-for, of these physical things you cannot be sure but they are what your senses represent them to be; but in the concrete experience of the Divine, doubt is impossible.

-Sri. Aurobindo

Sri Gurudeva's Letters

(1)

Supremacy of Spiritual Life

My dear Gundopant

Nimbal 14-8-1924.

I cannot express what exactly I felt after receiving your very finely-worded and kindly-expressed letter of the 5th instant. Indeed, there have been few men who have witnessed my inner life since the year 1909 onwards, and I have great pleasure in saying that you have been one of them. It is true that for some years past, we have not lived as closely and as habitually together as we should have done, but that does not detract from the fact that I have always held you as a friend who has had the deepest sympathy for spiritual life.

For myself, spiritual life has been the most important thing, of which, educational, philosophical, and propagandistic activities are merely the faint expressions. People who have mistaken semblance for fact have taken me as solely devoted to intellectual and philosophical pursuits. But very few know, as you know, that my innermost inspiration has been that of spiritual life. Even now, as you say, the time has not come when spiritual work should be the most transcendent factor of my life. Even now, I must wade through the intellectual waters before I can hope to reach the shrine which lies at the other end of the stream. That shrine I may not be able to reach, but I am certain of this fact that at present, there is for me nothing of greater consequence, nothing requiring more whole-hearted devotion than the intellectual and philosophic life. If I have been prevented from accomplishing the end of my life in a collegiate institution, I must find a new sphere where my philosophic pursuits would be of greater consequence to the world. If I have been prevented from doing my work I have devoted myself to, I must do it in a far greater institution, an institution much greater than the one in which I have spent the last dozen years of my life. Such an institution cannot be short of anything higher than an Academy of Philosophy and Religion, where representatives of all the Religions and Philosophies must meet together and in which thoughts may be exchanged for the sake of testifying to the greatness and glory of God. Such an Institution is the "Academy of Philosophy and Religion." of which you may partly see an account in the Bombay Chronicle of the 7th August. Whether it is ever possible for me to be free from pecuniary dependence even upon such an Institution, will be settled in course of time. I shall hail the day when free I shall have been, when free from dependence of any kind whatsoever, pecuniary or other, even on such an Institution, I may rise superior and regard the kind of life that may be led even in such an Academy as ancillary to that great spiritual life which is the end, not merely of my own spiritual existence, not merely of that of others who may consent to cast in their lot with me, but I am sure of humanity at large, which is consciously or unconsciously pursuing the Pathway to God. How far we shall be able to achieve such an ideal, remains entirely at the will of God. It is only our business to wait, to watch, to work and to pray.

Ever Yours Affectionately,
Sd/. R. D. Ranade.

(2)

Message of his Master

2, Beli Road, Allahabad.
Dec. 27-1933

My dear Ganapatrao,

I cannot say how obliged I feel to you for the very timely information that you gave me both by your Telegram as well as your Letter concerning the very sad passing away of Shri Amburao Maharaj. Your telegram which was sent at about 11 A. M. from Bijapur on last Friday reached me at 1. 30 P. M., and I had to communicate the sad news to Jagannath, Shamrao (one of the Maratha disciples of Baba from Degnal) as well as others. It is impossible to describe how grieved we all felt and have been feeling about the very sad event. I had written to you in my last letter that Shri Baba was the greatest asset to us after the passing away of Maharaj in Jan. 1914. Nearly 20 years after the Maharaj's passing away, Sri Baba helped all the disciples of Maharaj by his constant guidance and inspiration. For a considerable period, he refrained from imparting initiation to new seekers. But when he found after three years that it was absolutely necessary for him to carry on the torch of spiritual life inherited from the Maharaj, he girded up his loins, and conferred spiritual obligations upon numerous people. You will grant that Baba had a greater number of educated disciples than even Maharaj had. There was a great identity of interest and life between the Maharaj and Baba, and when Baba was left over to us, it was as if we were seeing and hearing Maharaj. His method of discoursing on the *Dasabodha* was absolutely similar to the method of Maharaj himself. There was also no man after Maharaj who carried on so intently the "*Trikala-Sadhana,*" which Maharaj spent a life-time in preaching at the top of his voice It is very significant, as you pointed out in your last letter, that when Mr. Ganapatrao Tulpule had been to Bijapur to see him, Baba exclaimed in the midst of a number of persons who had assembled round about him, that the only two poles around which a spiritual man's life should revolve are (1) meditation on the one hand and (2) morality on the other. This was the very advice which was being imparted to all of us by Maharaj himself. It has a peculiar significance as coming from Baba even in his last moments.

Your description of the way in which people at Bijapur and at Inchgeri fell prostrate, as well as, the way in which hundreds of people assembled to accept over their heads flowers strewn on Baba, is very realistic and heart-touching. The great solicitude which Mr. Shankarrao Kolhatkar showed in looking to all affairs in the last days of Sri Baba is beyond all praise. You were yourself very fortunate in having the unique privilege of attending on Baba during his last days. The way also in which Dr. Kelkar always comes to a disinterested succour of the ailing and the afflicted is beyond all description. Doctors Kelker, along with Waze, Mone and Karmarkar, as you wrote in your last letter, took every care that they could, for

keeping on life even for a few days more in the body of such a highly spiritual personality as Amburao Maharaj. But we have to succumb to God's wishes in all these ultimate matters, and all the disciples of Maharaj and the disciples of Baba have to console themselves with the idea that Sri Amburao Maharaj became merged in the Divine. Your very realistic description of the way in which he left his body is quite significant to show how a spiritual person like him who has attained to such uncommon heights dies in the midst of God-communion. From God he is taken, and to God he goes. As with Maharaj, so with Baba, their life and death have been sublime illustrations of a perpetual God-communion. It is also good that Sri Baba was cremated near Maharaj's own place. You will kindly console all the disciples of Baba that might be gathering together at Inchgeri, with the advice which Sri Baba himself imparted to us 20 years ago, that even though *Guru* may seem to have departed, he still remains at the back of all his disciples to protect them, and to further their spiritual endeavours.

As regards further management about *Samadhi* and other matters pertaining to Sri Baba It hink that it is necessary that you should consult Ganapatrao Tulpule, Sitarampant Karandikar, Baburao Gokhale, Rao Saheb K. B Anikhindi. Shankarrao Apate, Krishnarao Gajedragadkar, Shankar rao Kolhatkar, Madhavrao Patankar Nanappa Anikhindi, Lakshman Bhatji, Vithalrao Gorpade as well as the near blood relations of Sri Baba, and host of others whom it is impossible to mention in a letter but who will be coming to Inchgeri, in a few days. I will certainly agree with the decision which you all might take. You know the maxim "*Vox populi, vox Dei*". The voice of all would be the voice of God.

Yours affectionately,
Sd. **R. D. Ranade.**

The Influence of Incentives

A consideration of all the incentives may throw a gleam of light before the eye of the spiritual seeker, and he may find that unless he resigns himself completely to the will of this Omnipotent Being, it may not be possible for him to pursue the spiritual path steadfastly, courageously and successfully.

—P. G H. PP. 3-4

Pathway to God

(Report of Śri Gurudeva Ranade's Address at Nagapur on 16-2-1924)

Prof. Ranade began with paying a glowing tribute to the sacred memory of St. Augustine of Hippo and referred to the appropriateness of the **Society** being founded on his day. He quoted the touching words of St. Augustine's mother from his book of Confessions saying " the child of so many tears cannot perish; " and discribed how he had been radically changed and won from a wayward life and grew in grace till finally he became one of the brightest stars in the firmament of Christian saints and the world's philosophers. Philosophy, he modestly defined, as the love of wisdom. St. Paul has been called as the first great contributor to Christianity since its foundation. St. Augustine was the next great contributor, who brought to the interpretation of Christian religious experience, all the wisdom of the ancients. Then in graceful language he alluded to Prof. Raju, the founder of the **Society** as Augustinian in his outlook and activities. He said that he had succeeded in creating in Nagpur not only a cosmopolitan atmosphere but what he, coining a new word, described as more appropriately a " **theopolitan** " atmosphere, which was not merely a city of man but, in the glorious words of St. Augustine, a **City of God** on earth. He said that the atmosphere of the **Nagpur Philosophical Society** was their envy in Poona and Bombay.

The lecturer then turned to his subject of the **Pathway to God**, and in a word described the Pathway as mysticism. He said that he was embodying into the annual address the substance of a forthcoming book of his on Mysticism. He confessed that mysticism is an unpopular word especially with philosophers.

He described a true mystic as one, who holds his tongue, shuts his ears, closes his eyes and enjoys God in his heart. The mystic has the ineffable spiritual experience of direct contact with Reality. If he speaks at all, it is to edify the few, who are fit to hear his message. A mystic may also be one, who enters into the affairs of humanity and finds God therein. He held that mysticism was not opposed to reason, and that the claims of mystical experience are not contradicted by the verdict of Philosophy. He held that mystical experience was an affair of the heart to which the intellect might contribute its quota. The function of philosophy is to put a ring-fence round mysticism to prevent the inroads of stray cattle. When Philosophy serves these functions, then Religion and Philosophy join hands. In humourous language alluding to the ceremonial reception of his Holiness with flaming torches, he said that while there are many torch-bearers, there were but few mystics.

At this stage the lecturer quoted the words of **Dr. Paranjpe** as **President of the Liberal Federation** held at **Lucknow** in which he said that it were best to abolish God altogether, in order to end the communal differences that were marring the public life and retarding the political progress in India.

The lecturer, in opposition to this, urged that the true solution of the problem lay not in abolishing God but **in discovering the true conception of God.** Then he alluded to the founders of Historic Buddhism and Jainism as examples of those who sought to abolish God and ended with becoming themselves feeble substitutes for God. He also referred to Positivists like Comte and Frederick Harrison, who sought to dispense with God altogether but by a strange irony of fate ended with worshipping each other. He held, in opposition to the Agnosticism of the Bombay ex-minister of Education, that the true cure fo all communal differences and difficulties lies in a true conception of God. So he recommended the serious study of Philosophy and Religion as of value even to the practical politician.

Then he referred to the **distinction between Mysticism nd Aagnosticism.** The agnostic believes that Reality is unknowable and so ceases to make any effort to know it. Unlike that, the mystic holds that it is realisable and so makes an eternal pursuit after Reality. Even in the midst of all the pride and self-satisfaction of the non-religious life, great moments of crises may come, when the desire is born to penetrate to the heart of Reality. **Mysticism is the Philosophy of spiritual experience.** The lecturer explained that by experience, he did not mean the ordinary experience of Locke and Hume but the *Anubhav* or experience of Self-Realisation that Śankara speaks of. He referred to Lord Christ, St. Paul and St. Thomas a Kempis as superb specimens of mysticism and urged that if Christianity did not recognise mysticism it would cease altogether.

Therefore he held that the **true Pathway to God is psychological and not intellectual or conceptual** and that God can only be realised within us. In support of this, he quoted from several mystical works of Asia and Europe, of ancient and modern times, as all showing that the true Pathway to God is psychological. At this stage he distinguished between the psychological and the hetero-psychological and said this was not a new distinction but only a new name for the old one, between the ' what is ' and the ' what is not ' of Parmenides, between the Phenomena and Noumena of Kant, between the Reality and Appearance of Bradley.

Then he passed to the **epistemological** problem of what should be the **criterion of Reality.** He said that many different answers had been given to this problem in the History of Philosophy. He classified the most important of these under three heads as follows:— 1) The theory of Coherence of the Idealists; 2) The theory of Independence of the Realists; 3) The theory of Utility and Satisfaction of the Pragmatists. As opposed to all these and as superior to and including them all, he claimed that the true criterion of Reality is **Beatification or Ecstatic Bliss** of the mystics, the bliss of the enjoyment of the Divine. In this connection he alluded to the famous five-fold distinction in Śankara between the different *Kośas*, which he said, had been crudely misunderstood and misrepresented by the Theosophists as different bodies or planes of existence. He held that they referred to different psychological states in the pathway of the soul to the goal of the self-realisation. The Beatific Calculas of the *Taittiriya Upanisad* measures the highest bliss in terms of the unit of phenominal happiness, namely, that of the strongest, swiftest, richest, purest and bravest souls, which is higher than the

bliss of even the angels or gods. In this criterion of Beatification, other criteria such as those of Coherence, Independence and Satisfaction are included and sublimated. He pleaded that this mystic Beatification should not be confused with mere hedonist pleasure or pragmatist satisfaction. Then he added other mark of this criterion of Beatification namely **objectivity**. Divine enjoyment lasts not for a moment only but is everlasting. Though it is true that mystics may pass through great climaxes of experience, yet the true mystics see always without even a moment's faltering. Next he raised the question of how mystical experience can be claimed to be objective, while it is subjective and psychological. He answered it by saying that it is objective and universal because all mystics, irrespective of race and creed talk in the same tongue. He said that while there may be ten per cent of difference among them, there is ninety percent of unity and continuity. Subtracting all physiological and temparamental differences, there is a grand unanimity of testimony on the part of mystics in every rank of life and of every type and variety. So he pleaded that mysticism should not be confused with occultism and such abnormal phenomena as clairvoyance, clairaudience and so forth, emphasised by Theosophy and other sister systems. The **mystic believes in God and not in ghosts**. He lives in the world as others live and may mix even in the affairs of life but his eyes are set on God. If we realise that this one God is common to all, then we will find therein, the happy and only solution of all our many problems and differences.

Referring to the teaching of modern psychology, he claimed that just as intellect feeling and will do not contradict each other but combine in the unity of personality, so the three great paths, which the *Bhagvad-Gita* mentions as trodden by the pilgrims of God, viz. the *Jnāna*, *Bhakti* and *Karma* ways correspond to the threefold psychological analysis of human nature and combine in the perfection of man. Wisdom, devotion and goodness, each with its distinctive emphasis, all coalesce in the true and perfect **Pathway to God.** He said that it was a narrow and difficult path and that there may be much weeping and gnashing of teeth in the way, agonies of soul, clashes of individuals and national and even cosmic catastrophies. He, who can and does ascend through all this to the summit, to God, is the real mystic. In the words of Tukaram, "Let us see God, let us see God, let us stand on the top of Reality; let us see God, let us see God and let us be afraid of none."

Pride is like that of the horse of a professional rider which regards even the god's elephant as inferior to it..... The fire which falls on the grass, tries vainly to rise to the sky. The fish in a pond regards the ocean as of no matter. A man feels pride in his wife or wealth or learning or praise or honour, just as a man of little consequence becomes full of pride by being invited to dinner at another man's house..... Arrogance is exhibited by the moth which does not suffer a lamp; or by the fire-fly which tries to eclipse the Sun..... An arrogant man does not suffer even the name of God ..... which is the sure way to moral ruin.

M. M. pp. 91-92

A Mystic's Post-ecstatic Monologue.

By. *Śrī Gurudeva Dr. R. D. Ranade*

We may give a brief account according to the *New Upanisads of* the experience of a mystic when he comes out of *Samādhi* where he has enjoyed communion with God, in terms of the experient himself : " I am not the body and therefore there can be no birth and death to me. I am not *Prāna*, and therefore there can be no hunger and thirst to me. I am not *Citta* and therefore I can have no grief and infatuation. Again, I am not the *Agent* and therefore there can be no bondage or freedom to me. I am without six *Kośas*, without affections, feelings and desires. I am beyond all feelings of respect and disregard, existence and non-existence and all distinctions vanish in me. I resort to nothing, and things beautiful and ugly do not exist for me. I am above all colours and signs. I am incomprehensible, invisible, and inconceivable. I am above all names and forms, and beyond time and space. I am the object of worship for the *Vedās*, and of investigation and determination for the Sciences. I reside in *Citta*, am thought incarnate and yet beyond them both. I am changeless qualityless and desireless. I am without any parts, without any stains and blames. I have no beginning or middle or end, am unattached, and without any limitations. I have destroyed illusion and am all-perfect. I am ageless and immortal, self-refulgent and self-existent. I am one without a second and without limitations. I am the creator, protector, and destroyer of the worlds. I am the Lord and Governor of all, the great poet and the supervisor of all actions. I favour all persons and am the sole object of love to all. I am the eye of the eye, the all-seer, with eyes everywhere; the witness of darkness and yet beyond the reach of darkness. I am divine, eternal and immovable. I am the internal Self of all dwelling in the hearts of all. I am supreme of all, very ancient and ever-abiding. I am lustrous, bright, and most beautiful of all. I am omniscient and omnipresent, and immanent in the universe, as sugar in the sugar-cane ; yet I am greater than the universe. I am all-powerful, and the protector of all beings. I am quintessence of all existence ; I am to the world what oil is to the seed, or butter to the butter-milk or fragrance to flower. I am pure knowledge, and the highest joy, and peace incarnate. I am ever free and perfect, the supreme spirit, and verily the *Brahman* which is Existence, Consciousness and Bliss. All creation, including the insignificant worms as well as *Brahma*, exists in me as waves on the face of the sea; and yet I desire for no object, just as the sea does not desire for water in the waves. I am the informer and witness of the body and continue even when the body perishes, as does the Sun when the jar, which he makes visible, is destroyed. I am beyond good and evil, and transcend all the injunctions of duty. I am subtler than the subtle, and greater than the great. I am the manifold of the world, the primal principle, the golden *Puruṣa*, the God *Śiva* incarnate. I am without hands and feet, possess inconceiveable power, see without eyes, and hear without ears. I know myself, and there can be no knower of me. I am the king of the spiritual world. I sit on the pedestal of the Self. I think of nothing but of my own Thought ".

Mystic Saint Purandardas

(By : *Sri. Gurudev Dr. Ranade,*)

Purandardas was a great saint of India. He is not merely a saint of Karnatak but of the whole world. He stands shining among the poet-saints like Kabir, Surdas, Chaitanya and Tukaram. His exquisite literary style full of poetry, lit by the deep sentiment of spiritual love, dances in a vision of God. Purandardas had a unique combination of a musician and a great saint, like Surdas, the great musician-saint in Hindi literature. In fact, the inspiring music that we find in these great saints, is only a faint expression of the deep music they hear within. Music inside is the cause, the source, of music outside. I think that the world wants a full translation of such spiritual poetry of these great musician-saints. History proves the greatness of such saints who sing the glory of God out of an abundance and fullness of their hearts. Indeed, the life of such saints has filled Karnatak with the spiritual music of a very high order.

To my mind, Purandardas occupies the same position in Kannad literature which Tulsidas occupies in Hindi. They can hardly be surpassed so far as their literary ability and poetic genius are concerned. Tulsidas stands on a *Saguna* level on the whole; but Purandardas has advanced further. I recently had opportunities of reading some of his poems, which enable us to demarcate the three stages of his thought. He began with *Saguna*, later equated the *Saguna* with *Nirguna* and ultimately became a great *Yogi* and a mystic. He has written very wonderful songs about *Yogic* experiences.

In the poem – *Kanninolge nodo ha riya* See God in the eye – by Purandardas, you find a full description of the entire *Yogic* process, and one can easily see from personal touches, that Purandardas had known these experiences himself. This poem is an epitome of the whole mystical life. There are other mystical poems of Purandardas, but this will suffice for our purpose. In this poem, Purandardas, gives us an insight into his own mystic practice and achievement. It is not well-known that Purandardas himself lived the life o a great *Yogin*. But this poem tells us what great strides he had taken in the path towards realisation by means of Yoga. Let us begin, he says, by giving us the three *Īsanās* – 'three desires'. Let us make a moral preparation. I am calling this poem an epitome of mystical experience, because it gives us all that is required for the beginning, the growth and the consummation of the spiritual life. ' Do not follow the desires, ' he says. Now look here at his learning. He is referring to an *Upanisad* : *Putraīsānayasca Vittaīsānāyāsca Lokaisanāyāsca,* ' desire for son, for wealth and for the next world. ' Rise above these three desires. Make your moral preparation, is the first piece of advice that he has to give us.

Another is, *Yeve hākade mēle nōdi*,– ' looking up without closing the eyelids '.

• Do not move your eyelids ', as the *Bhaga, vadgita* tells you, ' look straight up and tie breath with breath. ' What is meant by tying breath with breath ? People will come to know it, when they begin to practice. Then further, he tells us to purify all the six *Cakrās;* ' *Sodhisi* ' might either mean searching them or purifying them. Whether there are six *Cakrās*, or seven or nine, and so on, that is no important matter. But there are plexuses is beyond question. " Purify them and make them ready for the reception of God's power. When these *Cakrās* have been purified, rise by the *Susumnā*, the hollow inside the spinal cord, to the *Sahasrara* where God dwells. " So here again, we have evidence from Purandardas himself as to how we should rise by the *Susumnā* to a place at the top of the *Kundalini*, where God lives. Then you can have some vision of God. Purandardas has not given the full details, but we have here only some idea about the vision of God.

Another point in Purandardas is *Olaganninolge nōdō*, ' See Him in the inner eye and by the inner eye. ' It is not by our physical eye that we are able to see God. That is what is meant by supersensuous nature of God-vision. It is not the eye of imagination, but the actual eye of internal spiritual vision. This entire topic has been discussed by me elsewhere in my book on Hindi Mysticism. The point really is this. If you see a thing and shut your eyes, if you picture that thing to yourself, it might be a piece of imgination or even hallucination. If you are honest you will say that you do not see anything at all. But when one says, ' I am looking, at you, and you are visible to me even internally, ' then the question of ' inner eye ' arises. In the case of God, a devotee can see Him with the inner eye. Really we cannot distrust any of these great mystics. But there is a further point, as Kabir says. When you have been able to see God by the internal eye, open your eyes and see whether you are able to see Him by the physical eye. If you can do so it would be a corroboration of the veracity of the inner vision of your eye. So the two things must go together *pari passu*, the inner vision and the outer vision. When the two support each other, then alone there is experience of Reality.

Now look at the details of spiritual experience as well as the method of Purandardas. He tells us that you will first have a foretaste of *Anāhata* sound, and then you will be able ' to drink ' a large draught of it. First you will begin with some small experiences and then you will be able to get them in large proportions. And when you have this vision of God, and this experience of *Anāhata* sound, then what will happen ? You will nod reflexly under the influence of nine kinds of *Bhakti*. They will infuse a sort of spiritual inspiration and even a physical power inside your body, so that you will be able to nod reflexly...Thus your spiritual realigation will express itself in your physical attitudes and movements. Finally he tells us, as if he does not know *Nārāyana*, that ' God known as *Naravana* plays in the Universe !' *Andajadōlādutāne nārāyananembavane*. In fact, he has known Him, and he says that you will see Him, filling and encompassing the whole world. Look at the word ' *Andaja* ' Here '*Anda*' means the *Brahmānda*—Universe. Anything born in

this universe is *Andaja*; so God is present in all creatures of the world. ..... Purandardas also tells us that ' He is visible in the orb of the Sun '; *Savitrmandala—madhyavarti*, as a Sanskrit verse would put it..... Finally, He will appear to you at the crest of your inner *Kundalini*. ..... So you will see God spread out, not only on and about the Sun, but in the Sun also. And you will see Him likewise, ' at the crest of the *Kundalini*.' This so—called ' *Nārāyana* will now be visible to you. He is the spiritual ideal of all humanity. He is the ideal and final goal of all human endeavour. That is the real meaning of the word *Nārāvana*. It is this spiritual ideal that you will realise for yourself, and this *Nārāyana*, says Purandardas, will protect and maintain you ' when you have realised Him.

Purandardas regarded God as the Lord of Lords and renounced the wealth of the world. And God rewarded him by giving him the wealth of spirit. That treasure never diminishes by giving. It is ever—increasing. Unlike other types of wealth, spiritual wealth grows by giving. Let us on this holy occasion all pray for His mercy for removing our defects and cherishing in our hearts the spiritual heritage coming from such great saints.

(Compiled)

Foolish Egoism

Man in the foolishness of the contemplation of his small success regards himself to be the lord of all he surveys; he believes that he may be the master of any situation in which he may be placed, and that he may compel nature any time to bend to his soveriegn will; but events in life prove that these are after all false expectations, and that even though a little freedom may be granted to man in small matters, he is yet not free in the highest sense of the term. Pent up within the goal, he thinks like a prisoner that he is free; but he is free only to drink and eat and not to move about. Like a falcon to whose foot a string is tied, he can only fly in the limited sphere discribed by the length of the tether, but he is bound beyond that region. Similarly, man may vainly imagine that he is free to do any actions he pleases, but his freedom is the freedom of the tethered falcon.

—*C. S. PP. 314*

Inaugural Address

(By : **Dr. S. Radhakrishnan, Presidant of India at Belgaum, on 8-12-1965, while inaugurating Gurudeva Mandir**)

Friends,

I am delighted to be here and inaugurate this building set up in honour of one whom I had known for nearly 40 years of his life. I met him about the twenties of this century and have had to do a great deal with him when he was in Allahabad University.

The purpose of all knowledge is experience of personal insight अनुभवावसानमेव विद्याफलम् । *Vidyā - phala* is *Anubhava* Experience, not mere talk. And this experience you can never have by textual learning. वाक्यार्थज्ञानमात्रात् न अमृतम् । You can never reach the end of your things, man's fulfilment, by mere " *Vākyārtha-Jnāna* ". You may go on interpreting texts and you may give philosophical discussions, but all that does not take you to the true fulfilment of man's nature. The *Upanisad* tells us, you start with *Sravana* or listening to authoritative texts; then *Manana*, logical reflection on them; and then *Nididhyāsana* or personal meditation; it is after that you get *Atma-Darsana*. An insight into reality comes to you after *Sravana*, *Manana* and *Nididhvasana*. The same thing is repeated in the *Bhagavad Gita* also. (तद्विद्धि प्रणिपातेन, परिप्रश्नेन सेवया । *Tadwiddhi Pranipātena Paripraśnena Sevavā*). *Pranipāta*, is listening to a Teacher; *Pariprashna* is logical enquiry and investigation; *Sevā* is devotion and discipline which transforms your nature and makes you into a true religious being. Those who stay merely repeating the texts are priests; those who indulge in logical investigation and discuss arguments for and against, are philosophers; but those who get beyond these two stages of priestly learning, philosophical enquiry are the Prophets. And true Religion is Prophetic Religion, is religion worked on the depths of your being. You feel what you talk about. It is not merely *Pracara* but it is something which is personal experience or encounter with Reality. That is what the end of religion is. The end of religion is not learning texts from the Scriptures or attending Churches or Temples or Mosques, but it is by personal meditation, self-discipline and self-scrutiny, to transform your nature, so as to make yourself a symbol of an emancipated or a free human being.

Ranade, to the best of his ability, performed meditation, throughout his life, and was trying to see God face to face, to have direct encounter with Reality-Personal communion—that is what our sages have spoken to us, as the true end of religious life. The *Vedas* tell us; " *Sadā Pasyanti Sūrayaha, Tad Visnōho Paramam Padam* "

Diviva Cvksuratatam. "*Pasyanti*" is the word used; it is not a question of repeating texts, or knowing by inference, but it is a question of seeing him face to face. That is what our sages did. They did see the Divine, the Ultimate Spirit, as our naked eye sees the sky, spread out before us. Even as the naked eye sees the sky, so should the eye of the Soul be trained to see the Ultimate Reality which is there. If religion is the pursuit of this experience, what we intuit, what we see, cannot be irrational, cannot be unreasonable. That is why in the *Brahma Sūtra*, in the II *Sūtra*, it says: "*Janmādyasya Yatah*" It is a logical enquiry. You look into the Reality, look into the cosmic process, look, try to find out whether it is self- sustaining, self-maintained or whether it requires something else to back it. Is there a profound Presence underlying this great cosmic panorama? That is why in the *Taittiriya Upanisad*, it starts by saying: *Yatō vā imāni bhutani Jāvantē, yēna jātāni jīvanti*, yat *Prayanti abhisamvisanti. Tad Brahma, Tapasa Brahma Vijijnasasva, Tapo Brahma. Pānini* says, *Tapa* is *Alōcanā* it is not merely the first look at things, it is the second look. You try to penetrate behind the external surface, you try to get into the roots of Reality and find out whether this world is to be regarded as self-sustaining, self-maintaining or whether it is a product of chaos or caprice or anything like that. It is then that you get an answer. This world, which has been a molten mass of fire, has developed from molten mass of fire, has developed from *Anna to Prand*, from *Prāna* to *Manas*, from *Manas* to *Vijnāna*, from *Vināna to Ananda*. This is logical enquiry. This is not personal experience. This is merely trying to examine the nature of things and trying to get at the roots of Reality by a good survey of the nature of the world which is presented to us. What we talk about is not dogmatic or sectarian kind of religion. It is a religion which is based on experience and investigation by logic. We look into the world and we try to find out why this world has been perpetually unfolding itself or whether there is some principle underlying it which is making this world go forward from step to step. If this world is to be regarded as a cosmic staircase, with rungs in the ladder, there must be some principle which makes the world grow from one stage to another. The present stage of logical enquiry is not the ultimate thing. Man has to be surpassed. He has to grow beyond the stage at which he has arrived. He is intellectual, he is questioning, he is sceptical, he is irreverent, he does not know what the truth of things is. Therefore, he has to go forward. The intellectual being is disturbed by doubts and discords. There are all sorts of troubles in his mind. If he has to attain perfect tranquility of being, if he has to get what you call the calm, the composure of the saintly man, if you have to get what the *Bhagavad-Gita* describes as "*Sthitaprajna*", it is necessary for you to burrow into your own self, to churn your mind, to so scrutinize it and transform it into something which is steady, calm and composed It is that kind of composure which experience gives you. It is that which we all aim at. Everyone says that "Blessed are the pure in heart for they shall see God." The expression used in the Christian scripture is "They shall see God". When do they see God ? When they purify their hearts. When their minds are clared of all doubts and difficulties. When

they try to translate an intellectual inference into a deep burning conviction. If you are able to make the Ultimate Reality into something which you feel in the pulse of your being, something which transforms your whole nature, makes you into a different being altogether, makes you reborn, "*Tadwitīyam Janma*", if you are able to become reborn, it is then alone that you can call yourself a truly religious man. Otherwise you may talk about religion, discuss about religion, but you don't have it in your heart. It has not enlarged your mind, it has not enriched your heart, it has not transformed your being, it has not made you something different from what you are. If you wish to get it, what is necessary is, some moments of stillness. Man is not merely a social being, he is also a solitary being. It is when he is alone that he is most himself. It is in those moments when he can examine himself, when he can find out what the doubts are, what the difficulties are, what the impediments are towards the realisation of the highest at which we all aim.

Ranade was a man who by sheer exertion, by real practice, meditated, long time, long hours and tried to catch the spirit of God and see God face to face. That is the great thing which he has achieved. If this building and those who would live in it, if they are able to catch something of his spirit, to feel that religion is experience and not intellectual gymnastics, if they are able to do that, they would have done well. I wish this Institution success.

A Saint Prefers Service of God to Self-identity.

Thou shouldst be my Lord, and I Thy servant. Thy place should be high, and my place low..... Water does not swallow water. A tree does not swallow its fruits. A diamond appears beautiful on account of its setting. Gold looks beautiful when it is transformed into ornaments..... Shade gives pleasure when there is the Sun outside. A mother gives out milk when there is a child to partake of it. What happiness can there be when one meets oneself ? I am happy in the belief that I am not liberated.....I do not want self-knowledge. Make me a devotee of Thine, O God ! Show me Thy form, and let me place my head on Thy feet. I shall look at Thee, shall embrace Thee, and sacrifice my body for Thee. When Thou askest, I shall speak with Thee good things in solitude..... I do not want Self-indentity; I want the service of Thy feet. Let me be Thy servant from life to life.....What value has liberation for me which does not sustain the sweet relation between God and Saint ? How shall the Impersonal please me, as I cannot see his face ? We shall always sing the Name of God and keep our mind content. We dance with joy, and have no idea even of our own existence We enjoy the Videha state even during life. We are verily made of fire.....shall dispel sin and merit alike.

M. M. P.P. 330-331.

Dr. Ranade's Philosophy of God-realisation.

(By : **Sri. G. V. Tulpule**, *M. A. Sangli*.)

The subject of this talk is " Dr. Ranade's Philosophy of God – realisation. " Now his Philosophy may mean the Philosophy of the *Upanisads*. the *Bhagavadgita* and the *Bhagavata* as well, because all are ultimately the same in essence. Gurudeva Ranade expounded the ancient Philosophy of the *Upanishads* in all his works, according to the methods of modern philosophy, in order that not only India but the whole world also might be able to understand and appreciate it and be benefitted by it.

Dr. Ranade was a mystic-philosopher, a mystic first and philosopher afterwards. So, we have to consider his life-story, very briefly, before attending to his philosophy. Born at Jamkhandi on the 3rd July 1886, he had a brilliant career at school and college and took his M. A. in philosophy in 1914, securing First Class Honours at all examinations. He worked as a distinguished Professor of Philosophy in the Deccan Education Society of Poona and later in the University of Allahabad and finally retired in 1947 as its Officiating Vice-Chancellor.

His spiritual career ran parallel to his intellectual advancement since 1901, when he had the great good fortune of his life, in being initiated by the revered Saint of Umadi, Sri Bhausaheb Maharaja. Sri Ranade commenced his spiritual *Sādhana* or meditation on God's name, almost immediately and had some important spiritual experiences of light, form, colour and sound. But his spiritual life started in full swing in 1909 which was also the year of the beginning of his serious illness. His health was never particularly sound after that; yet he devoted long hours to meditation daily and the periods of serious illness always proved to be the periods of attainment of great heights of valuable, blissful, spiritual experience. As he once remarked: " To my spiritual bliss there is no end. " By 1920 he reached a very high stage as a mystic, through these experiences. He wanted to justify spiritual experience in terms of philosophic thought. This philosophy never interfered with his spiritual *Sadhana* and progress. On the contrary, it enhanced and intensified them.

According to Sri Ranade, philosophy is a quest for the highest value, for Beatification or Divine Bliss. In answer to the criticism that the *Upanisadic*- Philosophy is possimistic, he writes "A great huge ocean of blissful existence is depicted in the *Upanisads*. If the present book points to any moral, it is the moral of the life of beatific vision, enjoyed at all times by the mystic." (A Constructive Survey of Upanishdic Philosophy Preface. P. 12). These remarks are fully true of Ranade's philosophy also. He was convinced, not by studying philosophy, but by the attainment of God - realisation and Bliss Divine, that God - realisation is the highest value and therefore the highest duty of man. So, like all saints, it became

his noble task to spread, out of grerat compassion, this Gospel of God, for the benefication of afflicted humanity. This he did by expounding his philosophy in his books on the *Upanishads*, the *Bhagawad-Gitā* and the Marathi, Hindi and Kannad saints, all of whom have preached the same truths, through centuries.

Dr. Ranade's philosophy is known as **Rational Mysticism** or **Philosophy of God-Realisation** or **Philosophy of Beatification** (Divine bliss), though he gave no particular title to it. He teaches that God-realisation alone will make life divine and blisstul, will bring consumation to life, will enable man to solve the riddle of life and of the universe, in short, to achieve all the ideals held out in mordern philosophy. His philosophy tells us that God exists, God is not merely a creation of man's mind and fancy, that He is the only Reality the Ultimate Reality behind this world ot, appearances. He assures that God is not an object of faith only, that it is possible to realise Him, to see Him face to face, that great many saints of all countries, times and faiths, have seen Him and that there is a definite *Sadhana*, consisting of moral purification and spiritual meditation on the name of God-*Nāma-Smarana*-by means of which He can be realised. Finally he points out the sublime effects of God-realisation which show that it makes a man bliss-ful, selfless, pure and fills him with compassion for every being, makes him God vltimately. Truth, Goodness and Beauty, the values formulated by philosophers merely intellectually, are achieved fully in a Unitive experience. All these three values are included in God – realisation and its eternal bliss. Again, a devotee who has thus attained to God hera achieves some thing more. He becomes immortal by transcending body-consciousness. To use Dr. Ranade's words "The immediate effects of God-realisation are the entire abatement of bodily excitement, the resolution of all doubts, the obtainment of infinite power, the enjoyment of illimitable bliss, the destruction of all fear and the fulfilment of any contemplated end ", (A Constructive Survey of Upanisadic Philosophy p. 350). But what is the proof to support these assertions ? Philosophy would not admit theories merely on authority. Mysticism, to be accepted as rational, must be founded on unquestionable evidence. Then alone it will be " **Rational Masticism** ", which to prove it to be. " The direct, first hand, INTUITIVE, mystical experience " of saints is the evidence to prove that mysticism is rational. " There is an amazing similarity in the teachings of saints of all times, countries, faiths and languages about the Name of God, the fire of Devotion, the nature of Self-realisation," (Mysticism in Maharastra, Preface P. 24) and its effects on the mystic. This similarity or universality is sufficient to prove that all of them had direct – experience of the same Reality or God. If their experiences were hallucinations, imaginations or fancies, there would be no universality among them. This evidence of saints will satisfy the claims of science. Mysticism has the capacity to make life sublime and perfect. as seen from effects of God-realisations, quoted above, and that will satisfy the claims of philosophy, for sublimation of life is the quest of all philosophical endeavour. It meets the claims of all religions also; for God-realisation is the immanent truth in the various forms of religion, which quarrel only because they cannot see this common

central truth. Mysticism thus meets the requirments of science, philosophy and religion and so will be accepted as rational by intellectual standards as it fulfils the conditions required by reason.

Dr. Ranade's philosophy of God-realisation, however, is not meant for intellectual satisfaction only. It is a way of life; it means to make life divine and blissful. Like all practical sciences, it is a science and an art, it has its theory and its practice, and it is the practice that is most important. Knowledge of its theory, is of little value, unless it inspires the student with zeal to realise God and to perform *Sādhana* for it. So, from theory we now proceed to the *Sādhana* or practice. A spiritual master; initiation into viable or or *Sabīja Nāma* (God's name) by him, constant, continous, loving meditation by means of that name-*Nāmasmarana*, development of nccessary discrimination, or *Vivēk*, attainment of detachment or *Vairāgya*, morally pure conduct and thought, company of - *Sādhakās* these are the chief requisits of *Sādhana*. Loving meditation without losing a single moment to the end of life, is not possible unless the aspirant develops discrimination or *Vivēk* detachment and moral purity, leads a pure life, lives in the company of saints and *Sādhakās* and, above all, is blessed by a spiritual teacher's grace.

As the aspirant advances on the path of meditation, he may be fortunate enough, by God's grace, to have spiritual, supersensuous, intuitive experiences of light, forms, unstruck sound and spiritual nectar etc. The Hindi saint, Dharamadas mentions some of these, as thundering sound, lightening flashes, spiritual nectar, & great light, which puts an end to darkness. All these experiences, he says, are blissful.

खन गरजै खन विजली चमकै ।
लहर उठै शोभा बरनिन जाय ॥
सुन्न मंडल मे अमृत बरसै ।
प्रेम आनंद है साधु नहाय ॥
खुली केवडिया मिटी अंधेरिया ।
धन सद्गुरु जिन दई लखाय ॥

These are expressions of God or *Atman*, and the *Sādhaka* should meditate on these in addition to Name. There is happiness in meditating on or *Anusandhāna* (अनुसंधान) of these visions and sounds. So, Dr. Ranade, like other saints, emphasises *Swarūpānusandhāna* and *Nādānusandhāna* (स्वरूपानुसंधान and नादानुसंधान), attention to these spiritual lights and sounds. Bliss derived from such meditation purifies the mind, clarifies the intellect and sanctifies the soul. Here begins the gradual process of his transformation into Divinity or Beatification, in proportion to the experience. By this meditation or *Anusandhāna* the aspirant's devotion for God is intensified and strengthened and reaches the stage of *Bhāva* or unique, supreme love, when he is willing to sacrifice every thing, even his life for God. This is surrender or *Śaranāgati* (शरणागति). All meditation is the means to attain *Śaranāgati*. When this end is reached, God blesses the devotee with the highest, blissful, Self-realisation, which transforms him into Divinity. This is beatific, intuitive experience, the vision of the Self by the Self, in which the individual soul merges, dissolves, into the Universal Soul or *Brahman* and becomes one withit, like salt thrown in the sea; *Jnaneswara* tells us of his own experience: " The whole sky was filled with light and

over-flooded with it; there was the spiritual music of divine musical instruments, in the form of unstruck sound. I was merged in an ocean of bliss, which cannot be described in words In that blissful condition the mind ceases to function".

आरती विठ्ठलाची पूर्ण उजळली अंतरीं ।
प्रकाश थोर झाला साठवेंना अंबरी ॥
रवि शशी मावळले तया तेजामाझारी ।
वांजती दिव्य वाद्यें अनुहत गजरी ॥
आनंद-सागरांत प्रेमे बुडी दिधली ।
लाधले सौख्य मोठे नये बोलता बोलीं ॥
सद्गुरुचेनि संगें ऐसी आरती केली ।
निवृत्ति आनंदात तेथें वृत्ति निमाली ॥

Such Divine Bliss is the supreme prize which the Philosophy of Mysticism and Beatification holds out to a man, who meditates on God lovingly, without losing a moment, to the end of his life. (दिर्घकाल-नैरन्तर्य-सत्कारसेवित ।)

"A God-realiser cannot be selfish or inactive. He does not achieve bliss for himself only. He is of extreme value to mankind by calling their attention continuously to the perception and greatness of God". (Mysticism in Maharashtra : Preface P. 28.) As Dr. Ranade wrote to a friend in 1924, "For myself, spiritual life has been the most important thing. My innermost inspiration has been that of the spiritual life, which is the end, not only of my own spiritual existence, but I am sure, of humanity at large, which is consciously or unconsciously, pursuing the Pathway to God." This is the conviction of all saints. So, Dr. Ranade writes, "One has only to remember that it becomes the mission of such a God-realiser to spread the Gospel of God whenever and wherever it becomes possible for him. One God, One world, One humanity, should be his maxim. Whoever realises the unity and presence of God, cannot but direct his life in such a way that the greatness of God becomes not merely understood, but even achievable". (The *Bhagavadgita* as a Philosophy of God-realisation P. 136) Dr. Ranade has unconsciously depicted his own life-work as a mystic-philosopher, in these words: 'The only way to bring about the spiritual unity of mankind and consequent peace and good-will on earth' is to spread the Gospel of God. Saints like Dr. Ranade spontaneously work for his cause, which is their highest activity and utility to society.

Like all great saints, Dr. Ranade attained liberation or *Moksa* (मोक्ष) by drinking the nectar of Divine Bliss and then freely distributed it to mankind for its liberation. ('सेवितो रस वाटितो आणिका ॥' (तुका.) and आपण तरोनि विश्व तारा ॥ "(मुक्ता)."

This is Gurudeva Ranade's Rational Mysticism or Philosophy of Beatification of Divine Bliss. Would it not inspire a genuine seeker, a true *Mumuksu* (मुमुक्षु) to aspire after, and, to the best of his abilities to strive for the realisation of this state of Divine Bliss or God-hood ?

Gurudeva Ranade leaves behind a large number of desciples, belonging to all religions, who visit Nimbal, to offer their homage to His *Samādhi* and to pass a few quiet days in spiritual meditation in that holy atmosphere. Seekers, inquisitive of the spiritual path of Gurudeva Ranade, may with advantage visit his holy shrine at Nimbal.

(By kind courtesy of A. I. R. Dharwar.)

Gurudeva Ranade and the Path of the Spirit

(Dr. Aravind Vinayak Apte, M. A. Ph. D. Bombay)

I Introduction.

Man is born on the face of this earth and lives out his life till Death calls him away. What does man do during this his all too brief sojourn on earth ? On the answer to this question depends the quality of his life, the manner of his death and his destiny thereafter.

As long as we are satisfied with the things life has to offer us, as long as we are not made uneasy and inquisitive by the promptings of some undefinable ' divine discontant ' in our hearts, so long do we take things as they come, good and bad, without bothering about the ' why and wherefore ' of things. Our philosophical querries and spiritual quest may be said to begin the moment things around us start making us restive enough, to ask questions of a very fundamental nature about them, such as " Is there any Order, any Justice in the events that occur in our life ? ", or " Is there any God or Spirit governing the destiny of this World ? " Such a moment marks the transition of man from the ' enslaved ' (*Baddha*) state to the State of ' a seeker of Liberation " (*Mumuksu*)

The *Mumuksu* or ' man seeking Liberation ' asks further : " Is there any Ultimate Freedom and Bliss for man, or is he destined only to wander endlessly in a round of multitudinous births and deaths, trapped for ever in the thraldom of the senses and the dualities of existence ? And if it be possible for man to attain such Freedom and Bliss, what is the Way to attain it ? ' The *Mumuksu* asks these questions because, unsatisfied with the finite and limited joys of worldly life which are ever tinged with sorrow, he seeks infinite joy which is free from sorrow; and unsatisfied with the ever-fleeting and evanescent things of the world which are prone to death and destruction, he seeks something that is stable, ever-lasting, eternal and beyond all change. Anxious in his search, he looks out for a helping hand.

II Gurudeva and his Spiritual Tradition

It is here that Gurudeva steps into the picture. Submitting himself wholeheartedly to the unrelenting spiritual discipline insisted upon by his spiritual Teacher, Śri Bhausaheb Maharaj, he attained '*Sākṣātkāra*, at an early age; but he was not one to rest content with just that ! Till the time he surrendered his body to God in the final act of Dedication in 1957, he stood ready always to give a helping hand, by example and precept, to all those *Mumukṣūs* who cared to ask him about the Ultimate Destiny (viz. God-realisation) of man and the Bliss thereof. All those hundreds, nay thousands of ' lost souls ' who came to him seeking spiritual enlightenment will bear testimony to this. By giving them spiritual initiation, encouragement guidance and help, he turned these *Mumukṣūs* into a band of ' *Sādhakās* '

i. e. ' Pilgrims on the Path of the Spirit ', seeking pure Bliss and Immortality through spiritual practice and Realisation.

Gurudeva (and the Spiritual Tradition to which he belonged) performed the *Task of the Age'*, viz to re-live, re-interpret and re-state the Highest Spiritual Ideal of mankind in this Modern Age, wherein scientific progress outstrips itself every day and man prides himself on his rational and practical outlook on life. This line of spiritual Teachers - Sri. Nimbargi Maharaj, Sri Bhausaheb Maharaj Sri Amburao Maharaj and Gurudeva-did not teach a thing of which they were themselves not ideal examples, and their teachings possess the following characteristics which give a rational, practical and scientific orientation to the Ancient Spiritual Ideal.

III Spiritual Instruction: Its Outstanding Characteristics.

(1) Need of Spiritual Life in Human Existence:

Gurudeva has gathered from spiritual literature in Marathi, Kannada and Hindi and wonderfully analysed the 'Incentives' which lead a man to spiritual life. Spiritual life is essential for man in every Age because it helps him to fulfil his Ultimate Destiny and thus round off human existence. It gives him that real sense of contentment and bliss, which no other thing in the world can give him. To-day, the need for spiritual life is all the greater because the Advance of Science has brought greater comforts to human life and also greater mental discontent and unhappiness ! What with the increased hurry and worry of modern life, man has begun to wonder whether in finding a pathway to the moon he has lost his soul ! Spritual discipline and experience give man that sense of contentment, joy and fulfilment which makes man bless the day he was born, fills his life with the joy of the Divine and enables him to greet death with a cheer ! Gurudeva, in all his writings, deals exclusively with the Theme Spiritual and carries conviction to the reader regarding the necessity and value of spiritual life.

(2) Accommodation of spiritual life as an integral part of Normal Human Existence :—

Gurudeva, like Sri. Nimbargi Maharaj and Sri. Bhausaheb Maharaj, first proved by personal example and then preached that one can attain the greatest spiritual heights, while leading the normal routine life of a house-holder in society. Sri. Amburao Maharaj did not marry again after the loss of his wife, as per his Spiritual Teacher's advice, but after attaining Realization himself, he spent a very busy life in looking after the spiritual well-being of the huge *spiritual family* he had gathered around himself. These spiritual teachers continued to practise their spiritual austerities, without pause, even after attaining Realization, and yet never shirked their duty towards their own worldly and spiritual families.

A few exceptional human beings may find it suitable to renounce all worldly ties, in order to devote themselves exclusively to spiritual life; the trouble starts and tragedy results when these men of renunciation mislead mankind by postulating 'external' renunciation as an inevitable pre-condition to lead a spiritual life. Many early 'house-holder ' Saints and this our line of spiritual Teachers, fully explode this myth, indiscriminately spread by monks in order to

claim a ' monopolistic right ' to spiritual life : The *genuine* spiritual men of renunciation also do not subscribe to this myth. Gurudeva has said, without directly referring to himself (as usual !), that there is no contradiction in leading a life of God-realization and holding the post of Vice-Chancellor in a University ! What more need be said about the positive harmony between our normal routine of life and spiritual life ?

(3) Relation between spiritual life and the March of Science :

Gurudeva, in his Presidential Address at the Indian Philosophical Congress (1937) has clearly shown, with reference to the latest advances in the sciences of Physics, Biology, Neurology etc., that the march of science only helps the ancient spiritual ideas and ideals to shine with all the greater effulgence; that one does not condradict the other; rather, one complements and completes the other. In the same Address, he goes on to call the first glimpse of man's spiritual experience by the term ' *spiriton* ', similar to modern scientific terms like electron, proton etc. It is easy to see the great needs of spiritual life in this modern age of astonishing scientific progress, because man can be as unhappy on the moon as on earth ! So, man's journey to the moon will not make spiritual life obsolete; on the contrary, it would only mean that spiritual wisdom will have to reach the moon in order to make man *truly* happy there !

(4) Role of human faculties in spiritual Life :

Gurudeva, in his Introduction to 'Pathway to God in Hindi Literature', explains how spiritual life gives scope for the highest development of the three traditionally accepted human faculties of (a) Thinking, (b) Feeling, and (c) Willing, while a higher faculty called (d) Intuition enables us to have spiritual experience i. e. direct contact with Realty.

(a) Thinking :- Every thinking person gathers wisdom through manifold and diverse experiences in the world and learns to discriminate between the right and the wrong, the good and the bad. The evanescent and sorrowful joys of the world soon disillusion him and he turns to spiritual life in search of something that is eternal and blissful. Thus, the thinking, reasoning, discriminating faculty of man brings him to the Life Spiritual and sustains him in the pursuit thereof.

Gurudeva speaks of ' *Rational Mysticism* ' and insists that not only is there no contradiction in these terms, but also that it is the only kind of mysticism worthy of the name. He grants that mystical experience may transcend human reason, but maintains that it does not contradict human reason. A mystic who leads a life of the Spirit, cannot be a fool or a dullard; he needs must have intellectual power of a high order, states Gurudeva categorically.

(b) Feeling: The faculty of feeling or emotion has a vital role to play in spiritual life. Gurudeva has assigned the most important place to ' taking the potent, *Guru*-given *Nāma* of *God*" (*Neīma*) in the technique of spiritual practice, but he goes on to state that the Name of God is to create a genuine, feelingful devotion (*Bhāva*) to God in one's heart. He speaks of

'*Bhāva*' as being superior even to '*Nāma*' and says that God is never far from such intense feeling of love for Him, and reveals Himself soon to such a devotee. Here, Gurudeva strikes a note of warning that this intense feeling or emotion **must** be directed God-ward, under the control of the intellect; otherwise it can lead to untold harm. There are many instances of unchecked and misdirected over-emotionalism of spiritual aspirants, leading to mental derangement and downfall.

(c) Willing :— The will to act also plays a very important role in spiritual life. The rigorous spiritual discipline which has to be pursued day after day and year after year with faith, patience and perseverance, till God-realization is attained and also thereafter, requires constant effort of the will to act spiritually. Gurudeva (and his Spiritual Tradition) insists that spiritual life is nothing if not tireless spiritual practice.

(d) Intuition :— Gurudeva says that while the above three faculties play a vital role in spiritual life, it is the faculty of intuition alone that enables us to attain a direct and immediate apprehension of God or Reality. The faculty of Intuition does not contradict the other three faculties, it rather penetrates and lies at the back of them all, says Gurudeva.

(5) The Methodology of Spiritual Life : Gurudeva (and his Spiritual Tradition) excels in making the most **practical** suggestions for leading a spiritual life. Most problems arising in the path of the spiritual aspirant have been tackled and solutions offered. Practical hints regarding the conduct of the spiritual aspirant in private and public life have been profusely given. The difficulty of 'right ordering of loyalties', i. e. co-ordination of spiritual duties with one's normal daily activities, has been resolved by example and precept. The writer sincerely believes that such clear, practical advice about the practice of spiritual discipline in its various stages, leading up to Realization and thereafter, is rarely to be found elsewhere.

The spiritual discipline consists of (i) the principal discipline of Meditation on the Name of God, and three subordinate disciplines of (ii) Daily reading of spiritual literature, (iii) Daily reciting of the Glory of God, and (iv) Cultivation of the company of devotees of God.

(i) The principal spiritual discipline consists of 'silent, mental repetition of the Name of God (i. e. the potent *Mantra* given by the Spiritual Teacher), set to the accompaniment of the ever-present rhythm of the natural act of breathing. This is called *Nēma* or *Nāmasmarana* or Meditation on the Name of God. By a steady and long practice, such rhythmic repetition of the Holy Name becomes natural and enables the breath to flow *evenly* over a long period ot time. This meditation is done in a steady, sitting posture, and the even flow of breath soothes the nerves, calms the mind and establishes gradually psycho-physical harmony. As the steady, even flowing of breath (in and out) is sustained naturally over a long period of time by regular, daily practice of meditation, an ideal condition is established, in the quickest possible manner, for the occurrence of that 'natural suspension of breathing' which is technically called '*Kēvala Kumbhaka*' in the science of Yoga. The thought waves in the lake of

the mind tend to become still during such a ' natural breathing-pause ', and when the occurrence of this state becomes frequent and more prolonged by practice, the stage may be said to be set for the manifestation of that Ultimate Reality which lies beyond all thought and speech, i. e. for the direct, immediate, intuitive apprehension of God.

This spiritual discipline is to be practised once a day, for a short time to begin with; then the time is to be gradually increased; then it is to be practised twice a day; then, thrice a day. To practise it, any of the following times may be chosen according to convenience : on waking up in the morning; at noon; in the afternoon or evening; before sleep at midnight. In this way, ' God-consciousness ' is to be practised more and more extensively, as also more intensively (i. e. with devotional fervour), till it pervades and becomes co-extensive with our Self consciousness'.

Another very important thing about this meditation is that, when it is practised, no *imaginary* form of the Deity (representing the *Mantra* given by the Spiritual Teacher) is to be brought or kept before the mind'e eye. This helps to leave the field clear for an *actual*, real, manifestation of the Divine.

(ii) ' Reciting the Glory of God ' (*Bhajana*) is to be done thrice a day to develop fervent devotion to God. Such feelingful devotion *(Bhāva)* sustains our daily Meditation which is also to be done thrice a day, and adds depth to it. Gurudeva, at the command of his Spiritual Teacher, edited a wonderful little book of *Bhajanas (Nityanemavāli)* for the daily use of devotees.

(iii) 'Thoughtful Reading of spiritual Literature' *(Pothi)* is also to be done thrice a day to sustain and renew our intellectual interest in spiritual life, and to provide an effective intellectual fence for protecting our daily Meditation from the disturbance caused by stray doubts, wandering illusions, passing fancies etc. Gurudeva, with his amazing powers of intellectual analysis and and synthesis and with his sterling sense of the practical, has written books which provide us with selections, arranged in a spiritually constructive order, from the writings of Marathi, Kannada and Hindi Saints. These selections form ideal material for the devotee's day-to-day spiritual reading.

(iv) ' Cultivating the company of Devotees of God ' (*Satsanga*) and of no one else forms an essential part of the Spiritual Discipline. The company we keep can make or mar our spiritual life. It is a truism to say that ' good company ' reforms the evil and encourages the good to become better, while ' bad company ' spoils the good and encourages the bad to become worse. Spiritual life is a plant of rare delicacy which thrives in the company of devotees of God, but is blighted by the company of the immoral and the ungodly. This ' *Satsanga* ' may be spoken of as providing the ideal condition for the sustenance and development of the other three disciplines of '*Nema* ', ' *Bhajana* ' and *Pothi* '.

It may be said that the four disciplines of ' *Nema* ' ' *Pothi* ' ' *Bhajana* ' and a ' *Satsanga* ' take care of the ' intuitional ',

' intellectual ', ' emotional ' and ' socio-ethical ' aspects of an aspirant's Spiritual Life, respectively. There is a unique spiritual experiment, made current by the Spiritual Tradition to which Gurudeva belonged which expects the disciples to come and live with their spiritual teacher for the whole month of *Śrāvana* every year. Sri Bhausaheb Maharaj used to conduct such a unique ' school of Spiritual Studies ' and this tradition was scrupulously maintained by Sri Amburao Maharaj and Gurudeva. Such learning of the Theory and Practice of Spiritual Life, for one month every year, in the inspiring presence of the Spiritual Teacher, provided ideal opportunity for the immediate resolution of the intellectual doubts, emotional disturbances and spiritual problems of the disciples. Further, it enabled the disciples to strike a balance between his material life and spiritual aspirations, and taught him how to co-ordinate the two for the better development of both.

(6) Scientific analysis of Spiritual Experiences :

Spiritual Experiences are stages on the Path of the Spirit, indicating to the Pilgrim the progress he has made God-ward. From Vedic times to this day, Saints and Mystics endowed with exalted spiritual experiences, kept them mostly to themselves and told others that these experiences belonged to that domain which lay ' beyond the realms of thought and speech '. If they spoke about spiritual experiences at all, it was confined to the small esoteric circle of their closest disciples. This kept the rest of mankind in almost total ignorance, for centuries, about the content of spiritual experiences which from the very fabric, as it were, of spiritual life. This, in turn, led to the exploitation of the spiritual ignorance of mankind by charlatons and hypocrites who could, just by sitting in silence for a long time, claim to have spiritual experiences without having them at all ! This went on and on for a long, long time indeed.

Gurudeva came to us in this Age to enlighten us, as it were, regarding the so-called mysteries of spiritual life. He has said that he had taken to the study of philosophy in order to find intellectual and rational justification for the spiritual life he was leading and the spiritual experiences he was having. Thus, on the one hand, he was endowed with varied, progressive and exalted spiritual experiences and on the other hand, the modern scientific methods of critical analysis and scholarship had been also mastered by him. Thus he was uniquely qualified to apply the scientific method in the esoteric field of Spiritual Experience, and was the first to write a grammar, so to say, of spiritual life in the history of the literature of the world. He has written books on the *Upanisads*, the *Gita* and the spiritual writings of Marathi Kannada and Hindi saints.

In these books, (i)he has arranged the literary material at hand, in a spiritually constructive order, (ii) he has discussed the genesis, growth and culmination of spiritual experience (iii) he has analysed and classified spiritual experiences into forms like photic, morphic, phonic, olfactory etc. and discussed their, relative order and merit, their varieties their effects, and so on. The spiritual path has been so very clearly lighted up for the first time in the history of the human race, in order to tempt modern man to tread it with an alert mind and open heart, for his

own ultimate illumination and bliss and for the moral and spiritual regeneration of mankind.

(7) Spiritual Life as a Eternal March towards Perfection.

The doctrine of 'Asymptotic Approximation to God' states that "one can reach God so near as to be only just short of Him", that we can asymptotically approximate to God but cannot become God. Saints like Jnaneswara and Ramadasa have spoken of this doctrine which Gurudeva upholds, renders more explicit and enunciates very clearly. This doctrine turns spiritual life into an 'Eternal March towards Perfection', it implies that reaching the goal of God-realization (*Saksatkaral*) does not mark the end of the spiritual journey at all, but rather the beginning of the real spiritual life and career of the God-intoxicated Saint ! It further implies that as long as the Man of Realization resides in the human body, he cannot and should not be indentified, one hundred percent, with God; a little imperfection separates him from total God-hood, in which he completely merges the moment he gives up his body. This is not to deny that the God. realised saint, during his moments of exalted spiritual experience, merges in and attains at one-ment with God; during such moments the saint is entirely bereft of body-consciousness, naturally. The doctrine is only a warning against identifying a saint entirely with God during his earthly existence.

If this doctrine is properly studied and accepted generally in India, it will cut at the root of the spiritual humbug of all those pseudo-saints who, with little spiritual practice and experience behind them, or none at all, forcibly usurp the throne of God with impunity and without authority, and exploit the spiritual hunger of credulous, gullible and ignorant people, for personal profit and pleasure. Such spiritual hypocrisy renders turbid the clear stream of spiritual life in this country; it has had a field day for too long indeed ! May the general understanding and acceptance of this doctrine of spiritual life being an 'Eternal March towards Perfection' mark the death knell of false spirituality for all time !

(8) Ethics in Spiritual Life.

Gurudeva has selected and separately classified excerpts from the spiritual literature of Marathi, Hindi and Kannada Saints, which deal eloquently with the 'necessity of Moral Preparation' in spiritual life. He never failed to underscore the important role played by moral conduct in spiritual life. His books contain a wonderful analysis and discussion of 'Virtues to be cultivated' and 'Vices to be avoided' by the spiritual aspirants.

Gurudeva and his Spiritual Tradition followed one rule without exception and it was this : At the time of spiritual initiation, the spiritual aspirant was required to take two vows before the Spiritual Teacher; (i) That he will lead a moral life which will be totally free from all blemish from the sexual point of view (*Paradārā-tyāga*), and (ii) That he will lead an incorruptible life from the monetary point of view (*Paradrvya-tyāga*). Those who frankly hesitated to take these two difficult vows were positively dissuaded from taking initiation. Woman and Wealth are the two principal temptations, traditionally known, which pose a constant threat to the

moral purity and well-being of man. No slight to womankind is intended here; all that is meant is that men and women, on entering spiritual life, have to be extra-careful in their relations with the other sex, because their spiritual life can be sustained only by the moral purity of their conduct. As for the lure of wealth and the attraction of the enjoyments it brings, one glance at to-day's money-mad world is eloquent proof of the disasters it can bring. So, the two vows taken at the time of Initiation make the spiritual aspirant permanently aware of this twin-threat to his moral and, consequently, spiritual life.

Gurudeva has often said that moral purity and spiritual elevation go well together, each helping the other to grow and develop and that in a man of God-realization, moral and spiritual excellences meet and reach their zenith. Once all people truly understand this intrinsic relationship between Morality and Spirituality, they will not be misled by pseudo-saints whose only liberation consists in their licentious, ethically unfettered behaviour! Just as the wrong interpretation of the statement "Spiritual experience transcends human reason" leads to the false equation of 'spirituality' with 'irrationality', so also the wrong interpretation of the statement "A man of spiritual realisation transcends all laws of morality" leads to the false equation of 'spirituality' with 'immorality'! Nothing could be farther from the truth! Just as spiritual experience transcends human reason but does not contradict it, so also a 'Man of Realization' may transcend all moral laws but he *never* transgresses them.

(9) Social value of Spiritual Life.

Gurudeva has said that a person leading a Life of the Spirit cannot but be useful to society. Such a person is a living illustration of pure, moral life; along with his spiritual disciplines, he performs his own worldly duties, in a diligent and selfless manner, and thereby helps to elevate the moral and spiritual tone of society and to instil a sense of duty among the people. In the world of to-day, whether the society be communist or capitalist, there is a growing awareness of two basic conditions of human progress and prosperity: (i) The need of basic moral sense to sustain the the fabric of society and its human institutions, and (ii) the need of the individual's awareness of his own duties and responsibilities. The Spiritual Teacher, living a Life of the Spirit while pursuing his normal duties in society, teaches both these vital lessons to all, by his living example and enlightened precept, and thus helps directly in the solution of these two vital problems facing mankind to-day. Further if the spiritual discipline he teaches is practised by more and more people, it will help to offset today's growing material comforts 'without' by a greater spiritual awareness 'within' and thus restore the balance in human personality. In short, the presence of people leading a spiritual life is a 'must' for the well-being of society.

IV. Conclusion

To conclude: Here are some of the unique things which characterized the Life of Gurudeva Ranade: (1) He lived the normal life of a householder, worked as a Professor of Philosophy and retired as the Vice-Chancellor of Allahabad

University; simultaneously, he practised intense spiritual disciplines throughout his life, attained the highest spiritual experiences and lived a life of God-realization thereafter. He thus excelled in both worldly life (*Samsara*) and spiritual life (*Paramārtha*). (2) After attaining Realisation himself, he gave spiritual initiation and help to countless aspirants seeking spiritual enlightenment, experience and bliss, and also continued to practise spiritual disciplines rigorously himself. In him, thus, one could find the rare combination of a Spiritual Teacher (*Guru*) and a spiritual aspirant (*Sādhaka*)! (3) With all his spiritual sublimity and intellectual brilliance, he bathed his spiritual disciples and associates in a constant shower of boundless love and solicitude. It was this universal love of his which tied them all to him, and through him to spiritual life. He thus combined in himself the finest qualities of the head, the heart and the soul. (4) He wrote a number of outstanding books with the sole purpose of serving an urgent spiritual need of mankind; this proved that he could move with rare ease and attain exceptional heights in both the fields of intellectual scholarship and spiritual realisation; he thus excelled in *Saddajāna* as well as in *Nihsabdajnana*, (5) Gurudeva gathered all these exceptional achievements to his credit while, for more than half his life, he lived under the ever-present shadow of a dread disease like T. B, and continuously suffered from many other ailments too numerous to mention ! And yet his face beamed with beatific spiritual joy, at all times of the day and night ! Further, the boundless energy and enthusiasm he displayed in all his activities, kept his associates on their toes – and on the run ! at all times of the day and night ! He thus combined in his person intense, continuous physical suffering, with ever—flowing spiritual energy and bliss. (6) Gurudeva successfully managed to hide his exceptional spiritual stature behind the facade of continuous spiritual austerities; in his talks speeches and writings also he managed to keep himself hidden by making a practice of always expressing himself ' through the words of another, but while keeping himself hidden, he scattered broadcast the secrets of spiritual life which were kept well-hidden for centuries. This he did, to fulfil the need of this Age. Modern Man and his Age owe this great saint a debt of gratitude which, well, they ean hardly ever repay !

Gurudeva Ranade-My Father

By : *Smt. Vijaya V. Apte, M. A. Poona.*

Almost a new era begins with the advent of Sri Gurudeva in the field of Indian Philosophy; or we may say that he is one of the brightest stars shining in the philosophical firmament of the resurgent India of the 20th century. His appearance on the scene was very necessary when India was undergoing the bewildering and dazzling changes by the contact with the Western Development of Science. A perplexed mind ultimately finds solace only when it is able to see within itself, with a heart full of faith, in ihe Ultimate Power. Thus the pathway to the philosophical and mystical sphere was opened by such illustrious seers who had shunned the bonds of old dogmatism. Here I can mention the names of Sri Ramakrishna Paramahamsa Swam Vivekananda, Sri Rabindranath Tagore, Sri Aurobindo Ghosh, Dr. S. Radhakrishnan and Sri Gurudeva Ranade. Gurudev Ranade was the builder of the modern spiritual empire. He stands before us as an intellectual and mystical collossus. As Dr. S. Radhakrishnan says- " He taught not merely with his intellect but with his whole life. Philosophy for him was not a profession but a consuming passion. My life is richer for having known him." Even the Philosopher-King, like Dr. Radhakrishnan accepts Sri. Gurudeva as the unparalleled Mystic of the day.

Recently Dr. Burch from America (Head of the Deptt. of Philosophy, Massachusetts University) wrote : "Had not Providence brought me to this venerable man, probably the most spiritually advanced person I shall ever know-to whom I was already bound by ties of mutual affection in order that he should be my spiritual preceptor ? "

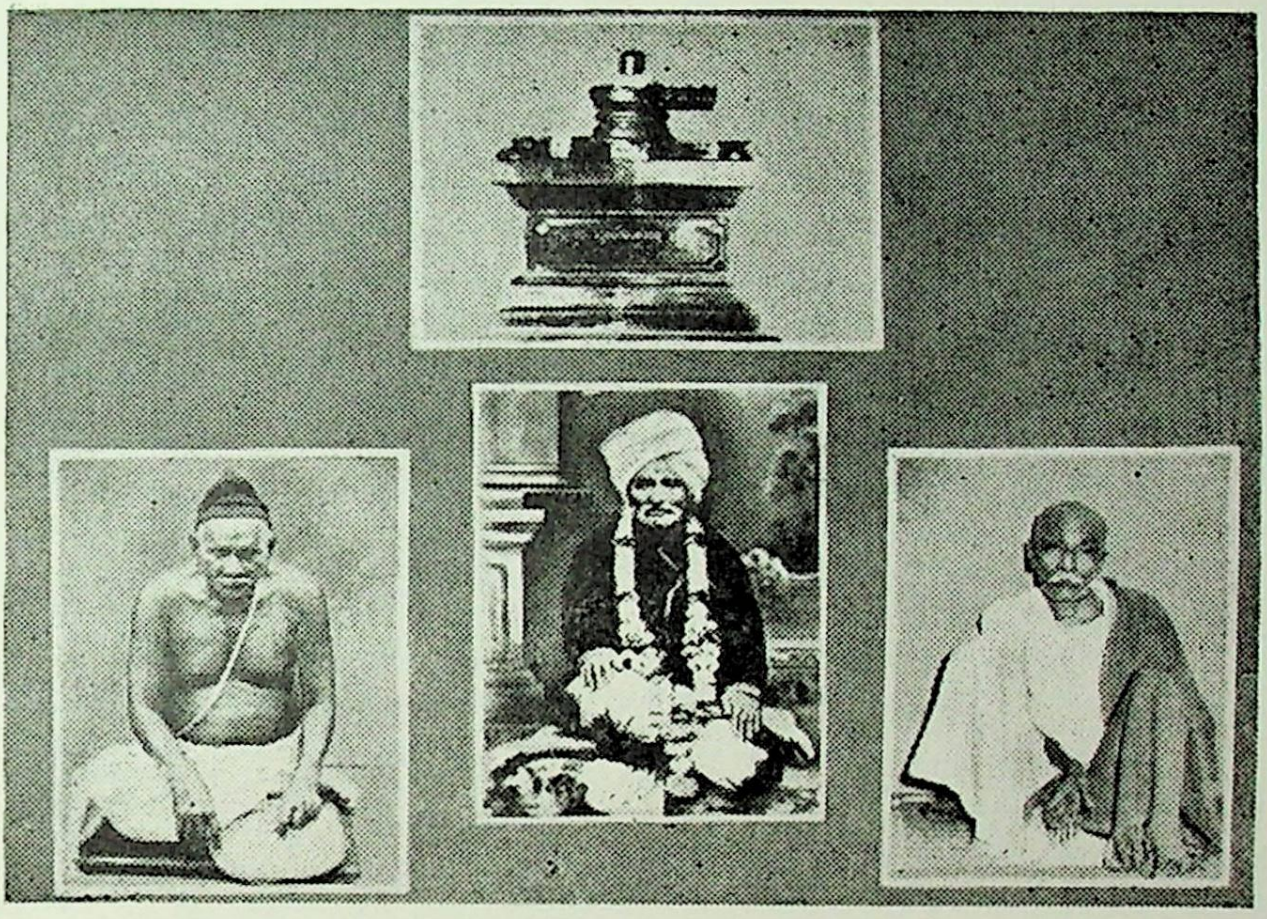
The world is verily aware of his unique greatness. Still it can know only the outward appearance of such uncomman personalities; as Sri. Ramdas says,

गुप्त आहे उदंड धन, काय जाणती सेवक जन ।
तयासी आहे ते ज्ञान, बाह्यात्काराचे ॥

Now that we have lost such a precious diamond, the only way left to us, is to enlighten ourselves with his writings and his teachings.

Writing unveils the Man. Gurudeva Ranade was a lover of deep study of any topic taken on hand-may be of Literature, Science, or Philosophy. He used to go to the original sources of the matter-nay, even of the ' words ' also and that is why he could enhance the treasure of the ' word-kingdom'. He coined many new words in the philosophical and mystical literature. He was a Seer-Scientist of life and an apostle of virtues. Moral character is the basis of all success. A real spiritual life can only be built on the moral basis. Thus virtues meant everything for him " Character is the milk of life ".

There was no superficiality in his writings. He was a voluminous writer and



1) Samadhi of Sri Nimbaragi Maharaj
2) Sri Amburao Maharaj. 3) Sri Bhausaheb Maharaj.
4) Sri Gurudeva

contributed original doctrines to the world of philosophy; Logial development, consistency, brevity and accuracy are the characteristics of his style making it unique. He used to sum up his ideas in the end so that the true lover of knowledge could get a clear picture of the views propounded in the beginning. His style was lucid. He had a mastary over English as well as over Latin, Greek and German. He was well acquainted with the saintly literature in almost all Indian Languages and all the more with that in the *Alma Mater* Sanskrit. A profound scholar of Sanskrit that he was, his *Magnum Opus* "The Constructive Survey of Upanishadic Philosophy" gives many new interpretations of the original Sanskrit texts. He used to say that we should study every problem in the way of the Kantian Critique. All his writings are constructions through critical expositions. His was a synthesising approach. A spirit of reconciliation runs through all his literature. For example: we can see the five antinomies in the Gita reconciled only on a view of Reality which regards the realisation of God as the be-all and the end-all of all Existence. He himself says, "this mystical view of Reality alone will enable us to reconcile all the intellectual dogmas that have infested the philosophies of the world. What we feel and what we realise should alone constitute our philosophy." And all this can only be achieved by God-Devotion which is the central thread of all virtues. The Christian and the Platonic virtues are all shown to be arising from one guiding virtue viz "भक्ति," so too, the virtues enunciated in the Gita. Thus Devotion alone would lead to the realisation of Self which constitutes the foundation and the peak of all Thought and Existence. The final verdit on the two controversial doctrines in Indian Philosophy i. e ज्ञानोत्तरकर्म and ज्ञान-कर्म-समुच्चय is that ज्ञान is not an event but a process. Thus Gurudeva Ranade combined in himself, in quite a unique way the different roles of Literator, Philosopher and a great Mystic. He was a mystic all his life.

Simplicity was a significant trait of his personality. He has an abounding love for all who came in cantact with him–whosoever he may be, a prince or a man on the street. He had a special affection for the students who stayed with him. His love for his disciples is also well-known. Everyone who came near him, thought that he was loved most by Sri. Gurudeva. That was the one and the only one feeling that everybody had for him. His serene smile and sanctifying presence, spread peace, love and good-will everywhere. He appre-ciated only the virtues in others without noticing their drawbacks. He was a saint of this type :—

परगुण–परमाणून्पर्वतीकृत्य नित्यम्
निजहृदि विकसन्तः सन्ति सन्तः कियन्तः ॥

This gave an impetus to enhance the goodness in others. This is why all his disciples believed that their spiritual teacher loved them most.

How can I be an exception to the rule? Having the privilelge of being his only daughter, I am sure that all the goodness and happiness I have achieved in my life are due to the blessings and dignified love that have been showered on me by His Grace. People may think that a mystic who has realised God will not be able to play his role properly as a father or as the head of the family just like a wordly man. All the saints and the intellectuals of the

world, like Tukaram, Ramadas Mira, Kabir or Socrates, quite justify the above statement. But I can say with pride that my father well synthesised the worldly & the spiritual heights. His was not mere Renunciation, but his was Renunciation in action. He remained in the world but was not of it, as the adage goes, पद्मपत्रमिवाम्भसा. My father never forgot his duty and love towards us. The only thing was that his ways of expression were altogether different from those of a common man. And that is why people thought, that he had no family-life at all. On the contrary, I can declare that my father's attitude towards us was just the reverse to what others thought of us. लोके भाविले ते उलथविले. My revered mother and myself never expected of my Venerable Father an attitude of a common man, because we were quite aware that we were members of the family of a great Saint. We were actually living in the spiritual atmosphere that my father spread all round. Even the parrot in मन्डनमिश्र 's house could speak fluent Sanskrit. Then what to say of the members of his family ? I am proud that we were ever inhailing the spiritual atmosphere.

I shall now deal with the following topics :—

1. His view of worldly life.
2. His moral standard.
3. His spiritual backing.
4. Gurudeva as a Mystic

Regarding his view of life people very well know how from his childhood he had a keen bent of mind for God-Realisation. To describe his life as such, will take a lot of time and it has been already done by many a writer in Marathi, English and Kannada. To be brief, I would say that he led a very simple and noble life with uncommon ways. His nature was sweet and affectionate towards all who came near him, even with the poorest inmate of the house. He used to get annoyed at times, but got himself calmed down immediately. He appreciated everybody and praised his achievments. What to say of his only daughter. I still remember his joy when I passed my first degree examination! It is a very minor thing, but the expression of love and joy that he had for me is more valuable to me than any thing else in the world. Though he was not bound by etiquetle even then worldly ties, even then he used to observe the necessary etquette without fail. Once when I asked him whether I should accept a post of a lecturer in Gwalior he wrote to me to seek the permission of my father-in-law Sardar Apte-in the first place, and then to accept the post. Once in Jamkhandi -his birthplace-in 1956, I delivered a lecture in a women's meeting. He was surprised to see the big audience and just for fun said, "*Śakē*" (that was how he used to call me) are you going to attract more people than I do? " The death of my only younger brother, a child of three and half months, was a bolt from the blue to all of us. My mother was very seriously ill at that time. I was all alone. All of a sudden he came in and patted me, saying " *Śakē* Inscrutable are the ways of God. Why do you weep? I am everything for you." One cannot imagine what I felt when I saw the mountain of courage incarnated before me. धीरोदात्त that he was, his face was filled with the glow of Divine Luminosity. I will never forget this incident in my life. When I studied Sanskrit in my B. A. I read *Shakuntala's* going to her husband's house in अभिज्ञान-शाकुन्तलम्. But when I left my

dear father's place after my marriage, I was reminded of *Kalidas's* words for *Shakuntala*:

यास्यत्यद्य शकुन्तलेति हृदयं संस्पृष्टमुत्कंठया ।
कन्ठस्तंम्भित वाष्पवृत्ति कलुषश्चिन्तं जडं दर्शनम् ॥

वैक्लव्यं मम तावदीदृशमिद स्नेहादरण्यौकस: ।
पीड्यंते गृहिण: कथं नु तनयाविष्लेषदु:खैर्नवै ॥

A Rsi like *Kanwa* could not control his paternal feeling for the adopted child, then what to say of Gurudeva !!

The disciples of Sri Gurudeva know how much importance he attached to high moral standard and how vehemently he used to keep to it. Morality according to him was the basis of perfect life. He had an utter disgust for the worldly show. He was full of a spirit of humbleness and led a life of tranquility, truth penance, in-sight, strength, and right pursuit. He himself says that unless these conditions are fulfilled, the aspirant after spiritual life, may never hope to realise the Self. He never directly told what he was or what were his views, but a true thinker could discern his views, in his description of some great saints. And so mere moral preaching bereft of moral pratice could have no place in his scheme. The meetings or the 'sittings', or the discourses which were held in his presence with his friends and disciples, were quite enough for our guidance and moral equipment. Actually I felt that whatever ज्ञान he imparted to the disciples in general, was meant for everybody's welbeing. If not direct, it was an affectionate indirect guidance to me from my Revered Father. His moral standard was so high and his personality so hallowed, that one could approach him only with humility.

Further his spiritual backing was all the more valuable. It is needless to say more about it because all his followers know how much spiritual support they received from their Guru. Should I not call it an exclusive privilege for me and my respected mother? Let me express here, that most of the spiritual discourses have not been missed by us, howsoever secret they might have been or if I am to put it more frankly, every such secret discourse was arranged in such a manner that we could get guidance from it. After many days, all of a sudden, he used to ask my mother and myself some such questions regarding the earlier discourses only to test whether we were attentive. The object was only to lead us towards the higher path of God-Realisation. He used to enlighten us sometimes with his rememberance of Guru Sri. Bhausaheb Maharaj, or sometimes-silently with a spiritual experience अनुभव. Once in 1966, when he was to go to Jamkhandi– he was having a spiritual discourse with many *Sadhakas* at Nimbal. I was there, and all of a sudden an idea occured to my mind– 'Sri Gurudeva is leaving this place to participate in the *Amrt Mahotsava* to be held in his honour at Jamkhandi–and now who will protect Nimbal?' All of a sudden, I saw a lustrous halo encircling His Holy face and he was smiling serenely! Thus he used to come to our rescue.

Lastly, come to Gurudeva as a Mystic. He says in his Karnatak Mysticism "Mysticism is a way of spiritual life which binds all humanity together." As I have said before, the world values him as a great Mystic and God- realiser. He was engrossed in meditation all the time except when he was doing intellectual. work Very

little time was given for his routine work. He worked for the philosophical field so devotedly and undauntedly that he actually re-drafted a page eight days before his passing away. As Sir Radhakrishnan has aptly said " He not merely taught philosophy but He lived it. " The whole life of a Philosopher-Saint was thus spent in the puresuit of God- realisation with rational, direct, personal, and spiritual experience. All the philosophical works- the Constructive Survey and the three Pathways in Karnatak, Maharashtra and Hindi Literetures the Gita as the Philosophy of God-realisation, and the other works of his, go to show his profound, life-long study and intuitive experience. " Mind is purified, Intellect is clarified and the Soul is sanctified by the study of the Gita ". He says elsewhere : " A state of Beatificism is itself our liberation. It is not to be found after death, but here and now. Mysticism denotes that attitude of mind which involves a direct, immediate, firsthand intuitive apprehension of God ", This he says on the strnegth of his own moral, spiritual and mystical experiences But " this state of God-realisation is due to the कृपा of the spiritual teacher सद्गुरु " said Sri. Gurudeva. " The preceptor who shows the Truth in its real form is called a *Sad-Guru*" सत्याचे गुप्त रूप जो दाखवतो तो सदगुरु. This view is upheld by all the great mystics of the world :ज्ञानेश्वर, तुकाराम, कबीर, महापति, पुरन्दरदास, St. Teresa, Plotinus and others. He led a pure life of mysticism and taught a full-fledged morality for the in dividual and life of Absolute Good to society. If each and everybody could achieve his own Good by following the mystical path then one day, the whole world would surely and unmistakeable reach the Ultimate Good. Thus we see that He placed Mysticism on a Pure philosophical basis. His writings prove him to be a Grammarian of Mysticism परमार्थपाणिनि, Whatever the knowledge we have achieved about the mystical methods is only due to, I am sure, the affectionate and spiritual guidance of a great Saint-Father. One cannot judge the merits of a great man unless one lives in close touch with him for many days in continuity. In that respect I am fortunate enough to have spent most of my life time with him. What to say of my respected mother who has lived and let live others with him for 40 years. To be fully aware of the greatness of a great man, one must become like him.

तुका म्हणे अंगे व्हावे ते आपण,
तरीच महिमान येईल कळो ।

It is not possible and is not at all practicable for a common man. Even then some Idea of His greatness is gained by being the member of his saintly family. I am rather forced to conclude here because as the flow of these spiritual remembrances is unending. I am reminded here of Longfellow's unforgetable lines-

" Lives of Great men all remind us
We can make our live sublime,
And departing leaves behind us
Foot-prints on the sands of time "

My most Revered Father has built the Spiritual Empire—and has shown us the Divine Path to be followed rationally. Thus he has left behind him for the aspirants a vast legacy of Divine Brotherhood to catch up the " Pilot Perrenial '.

Dr. Ranade's Conception of the Bhagawadgita

(By : **Dr. M L. Sharma,** *M. A. Ph. D.* - Jodhapur)

As far back as 1928 the eminent philosopher-saint Prof. R. D. Ranade delivered a series of three lectures on the *Bhagawadgita* at the Nagpur University for the Kinkhede Lectureship Endowment. Though the Gita remained an abosrbing passion for him, and as he once remarked to the present writer in 1953, the Gita was in his 'very blood', he regretted that due to his preoccupation with the publication of his works, he could not till then, bestow his attention to it. But during the couple of years before his passing away in 1957, he was able to work devotedly on his planned volume on "The *Bhagawadgita* as a Philosophy of God-realisation", thus leaving it ready for the press. The Nagpur University published this volume posthumously in 1959, which together with the Author's monumental works on the *Upanishads* (A Constructive Survey of Upanisadic Philosophy) and the *Vedānta* ('Vedanta as the Culmination of Indian Thought', under publication from the Calcutta University) constitutes a veritable modern '*Prasthāna Trayi.*'

Dr. Ranade may be classed with Jnāneswar, the renowned mystical exponent, of the Bhagawadgita, with this important difference that being well-versed in Western Philosophic thought, Dr. Ranade brings to bear on the subject, contemporary concepts and mode of procedure. After dealing with the Vedantic interpreters like Samkara, Ramanuja and Madhava, the German interpreters like Garbe, Holtzmann and Otto, the Christian interpreters like Lorinser, Farquhar and Weber, and the modern interpreters like Tilak, Gandhi and Sri. Aurobindo, Dr. Ranade finds that in labyrinth of interpretations "a definitely mystical interpretation of the Bhagawadgita in terms of contemporary philosophy has been hitherto lacking" (P. 174). This mystical interpretation is the clue which will enable us to find a way out of the labyrinth" (P. 174). According to this mystical interpretation, God-realisation constitutes the supreme teaching of the Bhagawadgita. The Metaphysics, and Ethics of the Bhagawadgita are a propaedeutic to the mystical theme of God-realisation. Dr. Ranade substantiates the mystical interpretation by showing how the author of the Bhagawadgita in a manner remarkably similar to that of the great German philosopher Kant, discovers the antinomies embedded in metaphysical thought, propounds the Categorical Imperative of moral life, and reveals the nature of the Sublime, linking it ultimately to the vision of the Divine which constitutes "the be-all and the end-all of all existence" (P. 191). Very peculiarly the three great Critiques of Kant also deal with the same important topics of the Antinomies, the Categorical Imperative and the Sublime. Thus in the process of interpreting the Bhagawadgita in terms of Kantian concepts, Dr. Ranade simultaneously illumines the abstruse philosophy of Kant and supplements by a new Critique, namely, "the Critique of Intuition or Spritual Experience". And Last but not least, he draws out a full-

fledged Philosopy of God-realisation, complete i n all respects, from the greatest mystical-philosophical Poem, which will serve as a beacon-light to the seekers of the Divine.

The Antinomies in the Bhagawadgita.

As in Kant so also in the Bhagawadgita' we find the antinomies concerning God, the World and Causality. These antinomies are necessarily embedded in metaphysical thought. Dr. Ranade deals with five antinomies in the Bhagawadgita : (i) the antimomy of the Personal and the Impersonal; (ii) the antinomy of the Actor and the Spectator; and (iii) the antinomy of the Transcendent and the Immanent, about God, and (iv) the antinomy of the Reality and the Unreality of the world, and (v) the antinomy of *Videha-mukti* and *Karma-mukti*. He further points out that the solution of these antinomies is also contained within the Bhagawadgita itselt.

(i) God, Personal or Impersonal ?

Reconciled in *Super-Personalism* : The antinomy of the Personal and the Impersonal, the *Saguna* and the *Nirguna* is the familiar antinomy which has divided interpreters like Samkara, Ramanuja, Madhva, Vallabha, and Nimbarka into different Schools. In regard to the Impersonal characterization of Reality, we have the following passage in the 13th Chapter of the Bhagawadgita:

ज्ञेयं यत्तत्प्रवक्ष्यामि यज्ज्ञात्वाऽमृतमश्नुते
अनादि मत्परं ब्रह्म न सत्तन्नासदुच्यते ।
सर्वतः पाणिपादं तत् सर्वतोऽक्षिशिरोमुखम्
सर्वतः श्रुतिमल्लोके सर्वमावृत्य तिष्ठति ॥ १३, १२-१३

Here we have an absolutely impersonal characterization of the Absolute. But in the 15th Chapter, the Bhagawadgita puts forth the personalistic conception of God which is pitted against the former part of the antinomy, namely, the impersonalistic conception. This antinomy is solved in the following passages from the 9th Chapter, wherein the Personal and the Impersonal characterizationares put forth simultaneously, and God is called not only पिता and माता, but also प्रभवः, प्रलयः and स्थानम् ।

पिताऽहमस्य जगतो माता धाता पितामहः
वेद्यं पवित्रमोंकारः ऋक् साम यजुरेव च ।
गतिर्भर्ता प्रभुः साक्षी निवास : शरणं सुहृत्
प्रभवः प्रलयः स्थानं निधानं बीजमव्ययम् । ९.१७-१८

(ii) Activity or Passivity ?

Reconciled in *Emanationism* : We find in the Bhagawadgita antinomian description of Reality or God as being Actor or Spectator. On the one hand, the Bhagawadgita regards *Prakrti* or *Svabhav* as fashioning the destiny of the Universe, and absolves God of all responsibility for action. God must, therefore, be regarded as a Spectator:

अधिष्ठानं तथा कर्ता करणं च पृथग्विधम्
विविधाश्च पृथक्चेष्टा दैवं चैवात्र पंचमम् ।
तत्रैवं सति कर्तारमात्मानं केवलं तु यः
पश्यत्यकृतबुद्धित्वान्न स पश्यति दुर्मतिः । १८, १४, १६

On the other hand, in another famous passage, Action is attributed to God who whirs the world :

ईश्वरः सर्वभूतानां हृद्देशेर्जुन तिष्ठति
भ्रामयन्सर्वभूतानि यंत्र रूढानि मायया ॥ १८, ६१

The Bhagawadgita reconciles these two doctrines of Actor and Spectator in the doctrine of *Emanationism :*

मयाध्यक्षेण प्रकृति : सूयते सचराचरम् ।
हेतुनाऽ नेन कौन्तेय जगद्विपरिवर्तते ॥ ६, १०

The *Prakrti* gives birth to all animate and inanimate existences, but it does so, on account of the fact that God is its Superviser or *Adhyaksa*, and is responsible for its स्फुरण. Dr. Ranade remarks that " it is on account of the combination of this passivity of *Prakrti* and the activity of God that we can speak of *Emanationism* as a reconciliation of the conflicting ideas of activity and passivity." (P. 184).

(iii) Immanence or Transcendence ?

Reconciled in *All-pervasiveness* : Propounding the doctrine ot Transcendence of God the Bhagawadgita says that God illumines the world like the Sun, and like the Sun and the Sky he remains uncontaminated :

यथा प्रकाशयत्येक : कृत्स्नं लोकमिमं रवि :
ज्ञत्रं ज्ञेत्री तथा कृत्स्नं प्रकाशयति भारत ॥ १३–३३
यथा सर्वगतं सौक्ष्म्यादाकाशं नोपलिप्यते ।
सर्वत्रावस्थितो देहे तथात्मा नोपलिप्यते ॥ १३–३२

But many other passages illustrate the Immanence of God :

मत: परतरं नान्यत्किंचिदस्ति धनंजय ।
मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥ ७, ७

All existences in the world are like pearls or jewels woven on me who is their thread. The Bhagawadgita offers a reconciliation of Immanence and Transcendance in what Dr. Ranade calls the doctrine of *Transcendo–Immanenc :*

विष्ठभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत । १०, ४१

Again according to the doctrine of Incarnation " God stands outside the world but descends inside as an *Avatara*. From a transcendent being, He becomes immanent in world." (P. 186).

(iv) The World Real or Unreal ?

Reconciled tn *Ephemeralism* : In a celebrated passage the, Bhagawadgita asserts the reality of the world :

भूमिरापोऽ नलो वायु: खं मनो बुद्धिरेव च ।
अहंकार इतीयं में भिन्ना प्रकृतिरष्टधा ॥ ७, ४

This passage speaks of the reality of *Parā* and *Aparā Prakrti*, in unmistakable terms. As opposed to this realistic doctrine, the Bhagawadgita puts forth the doctrine of unreality of the world in terms of *Māyā* or in the conception of " *Āsvattha.* " In one passage it is said that the *Maya* being a tool in the hands of God, is destroyed by Him.

दैवी ह्येषा गुणमयी मम माया दुरत्यया ।
मामेव ये प्रपद्यन्ते मायामेता तरन्ति ते ॥ ७–१४

Again in the conception of ' *Asvattha* 'mentioned in the 15th Chaptr the Bhagawadgita sums up the ultimate type of unreality. As Dr. Ranade points out, etymologically ' *Asvatthc* ' means " that which will not last even till tomorrow " (न श्वोऽपि तिष्ठतीत्यश्वत्थ: P. 188). Now the reconciliation of the reality and unreality of the world is achieved through the doctrine of व्यक्तमध्य or *Ephemeralism :*

अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत ।
अव्यक्तनिधनान्येव तत्र का परिवेदना ॥ २, २८

Dr. Ranade explains : " Things come into existence and depart in a short while--- They are only व्यक्तमध्य. Behind them there is an Infinity, before them there is also an Infinity. " (P. 188)

(v) Videha—Mukti or Krama Mukti?

Reconciled in *Jivanmukti* : In the passage.

अनेकजन्मसंसिद्धस्ततो याति परां गतिम् । ६–४५,

The Bhagawadgita talks of *Karma-Mukti* or " procrastinated liberation " through a successive series of lives. On the other hand, *Videhamukti* or *Ante-mukti* is described in the passage :

अन्तकाले च मामेव स्मरन् मुक्त्वा कलेवरम् ॥ ८. ५
यः प्रयाति त्यजन्देहं स याति परमां गतिम् ॥ ८, २३

To remember God at the time of death will enable a man to pass into God at once. A reconciliation of the two doctrines has been achieved by the Bhagawadgita in the concept of ब्राह्मीस्थिति or life in God or Brahman, which is equivalent to " *Jivan-mukti* " or " Liberation during life through God-vision. " To quote Dr. Ranade, "that state of beatification is itself our liberation." (P. 190)

After discussing the antinomies, Dr. Ranade sums up the whole metaphysical doctrine of the Bhagawadgita in his own exquisitely suggestive style by saying that for the Bhagawadgita, Reality is mystical in nature, in the sense that firstly, God is the greatest miracle; secondly, there are absolute limitations of human knowledge in respect of God; and finally, it is " God alone who is able to know His ultimate nature." (Chapter X.15). Thus according to the Bhagawadgita, Divine Self-iconsciousness alone constitutes the ultimate Reality, the foundation and peak of all thought and existence. Dr. Ranade here suggestively reminds us of the Aristotelian God who is thought of thought or the Eternal Self-spectator.

Activism and the Categorical Imperative

Dealing with the ethical doctrines of the Bhagawadgita, Dr. Ranade points out that as regards the conception of the Categorical Imperative, there is a wonderful resemblance between Kant and the Bhagawadgita. What is to be noted is that he goes beyond the sheer surface resemblance between the two, which has frequently impressed many a scholar and derives the general formulation as well as the three Specifications of the Categorical Imperative from the Bhagawadgita, in a remarkably Kantian spirit. The general formulation occurs in the following utterances :

कार्यमित्येव यत्कर्म नियतं क्रियतेऽर्जुन । १८, ९
कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ॥ २, ४७

" You ought to do a thing because it is your duty to do." This is the general formulation of the Categorical Imparative in the Bhagawadgita. Then there are three specifications of it. Firstly, duty is to be performed leaving away all attachment and desire for the fruit (संगं त्यक्त्वा फलानि च XVIII 6). Secondly, duty is to be performed skillfully (योगःकर्मसु कौशलम् II.50) and in a spirit of equanimity (सिद्ध्यसिद्धयो : समो भूत्वा समत्व योग उच्यतेवं II.48, Thirdly, actions done in a spirit of *Yajna* or sacrifice free one from their contamination, because being decicated to God they are deposited in safe custody with Him :

यत्करोषि यदश्नासि यज्जुहोषि ददासि यत् ।
यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥ ९. २७

This specification corresponds to the Kingdom of Ends in Kant. The ethical antimony between *Karma* and *Jnāna* is also solved in the above concept of *Yajna* or sacrifice.

Dr. Ranade says that in addition to Activism which is the most prominent theory of the Ethical Ideal in the Bhagawadgita, there are three other theories also, namely, Moralism, Supermoralism and Beatificism. As regards Moralism the Bhagawadgita presents an analytical study of virtues in the twelfth, thirteenth, sixteenth and eighteenth chapters. Dr. Ranade selects three representative virtues each, from the four different groups of virtues in the above chapters, and comprises them under one single central virtue of God-devotion in an Augustinian manner. Thus the virtues of Compassion (करुणा) Equanimity (समता), Purity (शौच), Harmlessness (अहिंसा) Self-control (आत्मविनिग्रह), Non-attachment (असक्ति), Fearlessness (अभय), Sacrifice (यज्ञ), Peace (शान्ति), Valour (तेजस्), Lordliness (ईश्वर-भाव), and Service (परिचर्या) are linked together by the central thread of God-devotion in the sense that they are all expressions of the latter. Compassion is an expression of praying for mercy from God. Equanimity is both a condition and a result of God-devotion. Purity of mind is an effect of God-devotion. Harmlessness arises from the consideration of equality of all beings before God by the devotee. Control of our senses is a pre-requisite of one-pointed devotion to God. Attachment to God involves non-attachment to all other objects whatsoever. Fearlessness follows on the heals of God-realisation by the devotee. Complete sacrifice of all objects to God is implied in God-realisation. Highest peace follows upon the enjoyment of divine bliss Valour or courage is a *Sine qua non* of a God-devotee. Lordliness characterises a realised-saint in the sense that " he stands alone to himself in his solitary greatness," with power to do good, whenever and wherever he likes. Service to humanity by creating conditions for the realisation of God in and for others, constitutes the supreme value of a saint.

After elucidating this analytic and synthetic view of moral life according to the Bhagawadgita, Dr. Ranade passes on to the Supermoralism propounded in it. This Supermoralism is signified by the terms " नैष्कर्म्य-सिद्धि " and " निस्त्रैगुण्य ", the former meaning rising superior to all *Karma and Dhaama*, and the latter, rising beyond the triplet of *Gunas*. The truest morality would he lie going beyond all *Dharmas and Karmas,*

' सर्वधर्मान् परित्यज्य मामेकं शरणं व्रज ' १८ ६६

and rising above even the to *Vedas* the Atman because they are permeated by the three *Gunas*,

त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जून ।
निर्द्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान् ॥ २-४५

Thus the Bhagawadgita exalts mystical experience above the knowledge of the *Vedas*.

Finally, the doctrine of Beatificism implied in the conception of the 'स्थितप्रज्ञ' is said to rank higher than Moralism and

Supermoralism. Beatificiam identifies happiness with Reality, i. e the axiological conception of Bliss and the metaphysical conception of Brahman are the same. Dr. Ranade asks us to note three points in the analysis of Beatificism Firstly, a saint touches God, comes into direct contact and communion with Him :

युञ्जन्नेवं सदाऽऽत्मानं योगी विगत-कल्मषः।
सुखेन ब्रह्मसंस्पर्शमत्यन्तं सुखमश्नुते ॥ ६,२४

Secondly, there is the identification of the saint and Brahman :

योऽन्तःसुखोऽन्तरारामस्तथान्तर्ज्योतिरेव यः।
स योगी ब्रह्मनिर्वाणं ब्रह्मभूतोऽधिगच्छति। ५,२४

Thirdly, there is the identification of the blissful state itself with Brahman :

प्रशान्तमनसं ह्येनं योगिनं सुखमुत्तमम्।
उपैति शान्तरजसं ब्रह्मभूतमकल्मषम् ॥ ६-२७

The Nature of God, Criteria of God-realisation and the Sublime Vision of God.

The discussion of the problem of the nature of God in the Bhagawadgita is a comparatively small one. The only place where it is somewhat philosophically treated as the twelfth chapter of the Bhagawadgita where a distinction is drawn between *Saguna Upāsanā* and *Avyakta Upāsanā*, the former being regarded as even higher than the latter :

ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः। १२, ४

However, as Dr. Ranade says, " the chief object of the Bhagawadgita is a practical one, and instead of spending much labour upon a theoretical discussion of the nature of God, it suggests to us certain methods by means of which God could be practically attained," (P. 225). Before coming to these methods, we may point out briefly the three *Criteria* of mystical experience suggested by the Bhagawadgita in one famous line of the ninth chapter:

प्रत्यक्षावगमं धर्म्यं सुसुखं कर्तुमव्ययम्। ९-२.

Dr. Ranade here points out that " these are very pregnant words प्रत्यक्षावगमं, सुसुखं, अव्ययम् They contain in themselves all the criteria of mystical experience that could be imagined. " (P. 232) प्रत्यक्ष is supersenuousness; सुसुखं is beatification or bliss, and अव्यय is permanence or continuity. Firstly, mystical experience would be real only if it becomes an object of प्रत्यक्ष or supersensuous knowledge or intuition. Secondly, genuine mystical experience is सुसुखं or is accompanied by beatification or bliss. Dr. Ranade says, " This bliss is as much above what we call happiness as happiness is above pleasure. The bliss of a Saint is as much above the happiness of Socrates as the happiness of Socrates is above the pleasure of a pig. " (P. 233). Thirdly, true mystical experience must be अव्यय continuous, growing and permanent, and pervade all our states of consciousness, namely, जाग्रति, स्वप्न सुषुप्ति and तुर्या. An experience that occurs to-day and is lost tomorrow is no real experience at all. The mystical form we see, the *Anāhata Śabda* we hear must not desert us.

As regards the practical aspect ofGod-realisation, Dr. Ranade draws out three different methods of meditation namely, the Ideological, the Moral, and the Mystical

which are suited respectively to the intellctually inclined philosopher, the ethically orientated moralist and any human being in general. In the Ideological Method, a philosopher may meditate on the conception of God as पुरुषोत्तम or all-pervading परमात्मन् who rules over all material and spiritual existences alike, the conception of God as सूत्र that is immanent in all existences (मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव VII 7) of the world, the conception of God as वैश्वावर or the Heracleitean celestial fire that inhabits and enlivens all animate and inanimate existences (अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः। XV 14), the conception of God as the great transcendent Being or the Atman responsible for generation and growth of all objects in the world (यथा प्रकाशयत्येकः कृत्स्नं लोकमिमं रविः। XIII-33), the conception of God as मायी or the Being living in a camouflage which has to be penetrated, the conception of God as the mellifluous supreme spiritual nectar (अमृत), the conception of God as तज्जलान्, or the source of all things, the anihilation of all things, and the life of all things, the conception of God as अतिष्ठान or immanent- transcendent Being (विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत्। X 42). the conception of God as supreme ज्ञेय- transcending all dualities, qualities etc. सत् and असत् (XIII. 12), and the conception of God as आश्चर्य or supreme [object] of wonder (II 29). Dr. Ranade comments that such an ideological meditation may not put us in possession of God, but it will take us a few steps ahead in our spiritual pursuits.

Then there is the Moral Method of contemplating on the virtues of अभयम् शौचम्. आत्मविनिग्रहः, समत्वम्, अहिंसाक्षमा, etc. so as to fix them firmly in our mind, the method followed by the Esoteric Section of the Theosophical Society. Such a contemplation may not take us to God, but as Dr. Ranade says " they will give you the gun-powder; only a spark might be required and then there might be a spiritual explosion." (P. 248).

Lastly, there is the Mystical Method of meditation comprising the physiological element, the psycho-ethical element, the devotional element, and the element of grace. Under the Physiological head the Bhagawadgita mentions the आसन or posture for meditation, breath-control or equalisation of प्राणand अपान, and नासिकाग्र-दृष्टि or fixation of sight on the tip of the nose. According to Dr. Ranade these physiological aids are helpful but not absolutely necessary. Psycho-ethically one can reach a powerful stage in mystical life first, by sacrificing the objects of our senses in the senses, the senses in breath, breath in mind and mind in Atman, and Secondly, by controlling *Kama* the chiefest enemy of man, intense concentration and composition of mind, and destroying even the sub-conscious flavour or रस for sensual and sexual enjoyment. Thirdly भाव or भक्ति, an unexplained and inexplicable love of God, one-pointed (अनन्यचेतस्त्वम्), continuous (नित्ययुक्तत्वम्) and all-absorbing devotion (तमेव शरणं गच्छ सर्वभावेन भारत। XVIII. 62) is the most important element of mystical meditation. It will enable us to know God, see Him and enter into Him.

ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परंतप । XI 54.
The last element necessary for the success of our spiritual meditation is the Grace of God, which descends on the aspirant in three stages. Firstly, God gives a bent to his intellect and volition, a stimulus and a direction in which he might work (ददामि बुद्धियोगं तं X 10). Secondly, after he has worked unceasingly in this direction for a long time, he becomes recipient of God's अनुकम्पा or compassion (तेषामेवानुकम्पार्थं X · II). Finally, God crowns his efforts with the gift of his blessing.

(तत्प्रसादात्परां शान्ति स्थानं प्राप्स्यसि शाश्वतम् ।
XVII-62)

It is by this Mystical Method that the sublime Vision of God, which is the supreme goal according to the Bhagawadgita, is attained. Dr. Ranade points out that we find in the description of विश्वरुप-दर्शन, experiences such as those of splendour, wonder, terror and joy, which link it up with a universal Philosophy of the Sublime. Recalling Kant metaphysical analysis of the concept of the Sublime in the Critique of Judgment, he says that the distinction between the beautiful and the sublime is the distinction between assimilation and conquest. While in the experience of the beautiful, the mind of man becomes assimilated to the object perceived, in case of the sublime it is conquered by outside experience. But he advances further than Kant and insists that the nature of the Infinitude is portrayed in the manifestation of the Sublime The experience of the Sublime seems to be almost transcendent and baffling, even for the imagination to reach. Infinitude is inevitably linked up with Divinity, as is the case with the *Apeiron* of Anaximander and बेहद of Kabir. When we remember the great statement made by Kant that there is nothing more sublime in the world than the Moral, we see how the ideas of the Sublime, the Moral and the Divine are connected together in the great system of Philosophy of Spirit like that of the Bhagawadgita according to Dr. Ranade.

Repulsiveness of Old age.

In general, says Tulsidas, my body has become utterly exhausted, and I have lost all my vitality. All colour has disappeared from my face; my hair which have been my companions from my very birth, have now become ripe; also I feel no shame in either sitting or walking naked. Light has disappeared from my eyes and my ears are refusing to hear sound and words; my throat has been covered with phlegm and has become subject to paresis and bile.

My hands are suffering from continuous tremor, my teeth are either broken or have disappeared. My mouth cannot give out understandable words; unable to utter words, I call even my son by beckoning to him with my hand.

As the conclusion of all my physical and mental discomfiture, my relatives and even my wife are turning me out of my own house. Even this has not prevented me from my personal—attachment to them. As dark spots must remain the constant possession of the Moon, so 'I and Mine' have remained my constant possessions. Therefore, I surrender myself to Thee, O Lord, in the hope that Thou alone might enable me to extricate myself from the thraldom of sense.

P. G. H. PP. 24—25.

The Glory of Sri Krishna and the Gita

(By : *Sri. M. S. Deshpande, M. A.*, Athani.)

Divine Singer:

Let me at the outset pay my reverential homage to Sri. Krishna, the Divine Singer, the Master-Poet of this mighty poem - the Gita, in the words of a great savant :—

" O Thou, Sacred Singer ! Thou inspired interpreter of divinity ! Whatever may have been Thy name among mortals, I bow before Thee ! Hail to Thee ! Hail to Thee ! author of that mighty poem, whose oracles lift up the soul, in joy ineffable, towards all that is sublime, eternal, divine ! Full of veneration, I salute Thee, above all singers and I worship unceasingly the trace of Thy footsteps. " (i)

" Krishna was both a warrior and a mystic. As a mystic we know from *Mahābhārata* and from other *Purāṇas* how Krishna had meditated long in the *Gandhamādana* forest, on *Puskara* lake, and on the *Badari* mountain. This aspect of Krishna's mystical achievement has not been noticed by many, because like *La Placa* in his famous reply to Napoleon, "they have not felt the neccessity for the hypothesis." It was due to the spiritual power that Krishna gathered in his meditation at these three places of natural scenary, a forest, a lake, and a mountain, devoted himself to God, and having ultimatety succeeded in realising Him, that he became later on what the Gita calls *Yogeswara* and as *Yogeswara* he was responsible for the victory of the Pandavas. It is due to the spiritual powex which a man gets through his meditations that he is enabled to spread the spiritual influence far and wide ". (ii)

" In the greater part of *Mahabharata*," writes Edgerton " Krishna appears in a strictly human guise. In the narrative of the Gita he is still both god and man, an incarnation of the Deity in human form. In the philosophical teaching of the Gita, Krishna has all the attributes of a full-fledged monotheistic deity and at the same time the attributes of the *Upanisadic* Absolute." (iii)

Thus " one need not view Krishna as a superman to see that the basis of his character is not soft-heartedness but sacrificial love. He is never a fanatic. He has an all-understanding and all-seeing mind. On all the paths he sees the One, in all creeds he sees some element of the One Truth of God." (iv) "Krishna's life and teaching are, therefore, heroic, profound, charged with the wisdom and purity that see God face to face. In Him and His flute, in Him and His words, is the fragrance of the spirit, the perfume of the forest and the field. Krishna's flute sings in love of the cowherds and the milkmaids of *Gokul* and *Vrindāvan*, as Krishna's fire passes into, Arjuna's soul, making him a hero, infused with a *Śakti* worthy of the disciple of a agreat Master. "(v)

(i) Schlegel - a German Scholar. (ii) B. P. G. PP. 101-102 (iii) B. P. G. P. 88 (iv) G. M. P- 18 (v) G. M. 83

Song Divine :

The Gita is thus, a song eternal, springing from the divine lips of *Bhagwān* Sri Krishna, the Divine Singer. It is also- *Śrīmat* full of spiritual splendour. How very fitting is, therefore, the title-" *Śhrimat-Bhagwad-Gita* " given to it ! The Gita is also described as the ambrosia, milked from the wish-cow of the Upanisads, by the Master-Milkman-Krishna, for distributing the same among the devout seekers like Arjuna. At the same time; it is a song of fire, flashed out by the Lord of Yoga, to grant light, strength and solace, to the worried warriors like Arjuna, on the sacred battlefield of life.

" The Gita claims to be a ' Dialogue', a communion of souls, between Krishna and Arjuna. Beautiful is this Book not only in the music of its words, but also in its thought and its vision. This inner beauty of the Gita has ravished the minds and hearts of many, in many lands. The Gita has been translated into more than 40 languages. Whence cometh its power if not from the heart of a Holy One who has, through centuries of Indian history, remained a symbol of eternal youth. He took up the flut and as he sang, the music of His heart rang through the souls of multitudes. His song-the " Song of God" still our hearts doth sway, while crowns and kingdoms have passed-away. " (i)

" Krishna's religion, how simple ! how sublime ! The Gita interpretes a Faith which knows no East, no West; a Faith with-out a dogma, without a rite; a Faith without restrictions of race or creed; a Religion of Brotherhood, of one Life in all : a religion of Spirit and Truth : a Religion of dedicated work, a Religion ot love ! The Gita teaches how man may be perfect as the *Purāna Purusa* is perfect. ... The Gita is a master-piece of thought, is a canticle of action, is a creation of spontaneous art, is a poem of beauty..... The Gita enshrines the wisdom uttered on he battlefield - the wisdom of a divinet poet,...a Masterman who stands as on a rock, unmoved by time, untouched by revolutions. " (ii).

" The Gita " writes Aldous Huxley, "is one of the clearest and most comprehensive summaries of the Perennial Philosophy ever to have been made. Hence its enduring value, not only for Indians, but for all mankind ... The *Bhagavadgita* is perhaps the most systematic spiritual statement of the Perennial Philosophy." (iii.)

Thus it should be noted that " the Gita is not a book of practical ethics but of spiritual life...It teaches not human but divine action; not the performance of social duties, but the abandonment of all other standards of duty or conduct for a selfless performance of the divine will, working through our nature, not social service but the action of the Best, the God-possessed, the Mastermen, done impersonally for the sake of the world and as sacrifice to Him who stands behind Man and Nature. " (iv)

End of Means :

According to Sri. Gurudev, " The *Bhagavadgita* is one of the greatest work on mysticism that the world has ever seen." "God-realisation constitutes the *Apūrvatā-*

(i) G. M. pp 1-2 (ii) G. M. 85 (iii) S. G. Introduction (iv) E. G. P. 29

novelty or the supreme contribution of the *Bhagavadgita.*" (i) The philosophy of God-realisation is its supreme teaching. " The Gita takes its stand on the reality of spiritual experience, of which God is the factual content of sense-knowledge. It is possible for the individual to become directly aware of the presence of the Divine." (ii.)

This Philosophy of God-realisation deals both with the End as well as the Means of spritual life. *Brahma—Vidya*-God-realisation, is the End and *Yoga-Śastra*-Path of Union, is the Means. However, " the chief object of the *Bhagavadgita* is a practical one and instead of spending much labour upon a theoretical discussion of the Nature of God, it suggests to us, certain methods by means of which God could be practically attained." (iii).

The Gita is thus more practical than theoretical. As it aims at suggesting ways and means of raising the spiritual level of the whole man, it has to deal with all three aspects of his life viz. metaphysical, moral and mystical. Because " if we take into account, the integrity of man's consciousness as a whole, it would seem absolutely impossible in the interest of the highest development of which man's consciousness is capable, to sunder the intellectual from the moral, as the moral from the mystical element, Intelligence without the moral backbone might only degenerate into the cleverest form of chicanery, and a mystic without morality, if such a one were possible, might only be a hideous creature, who is a blot on the spiritual evolution of man. And, again just as morality to be ratiocinative, must be firmely linked to the intellect, similarly for its consummation, it must end in the mystical attitude which alone is the goal and end of the life of man." (iv.) Hence all these three have their own share of discussion in the Gita which is of course done from the practical point of view. Its appeal is thus to the whole man. ....." The Gita touches our hearts, convinces our minds and shapes our wills. It covers the whole way of man's pilgrimage to the feet of God." (v).

(i) B. P. G. P. 138. (ii) L. B. P. II (iii) B. P. G. P. 225 (iv) C. S. PP. 288. (v) L. B. P. xxvi.

Note :

1) This article covers a portion of Chapter one of the author's forth-coming publication entitled " The Light Eternal of Dr. Ranade's Dhyana-Gita."

2) Abreviations :

B. P. G. —The Bhagavadgita as a Philosophy of God realisation by Dr. R. D. Ranade M. A. D.Lit.

C. S. —The Constructive Survey of Upanishadic philosophy by Dr. R. D. Ranade.

E. G. —Essays on the Gita : by Sri Aurobindo.—The Aurobindo Library, INC York.

G. M. —Gita : Meditations : by Sadhu T. L. Vaswani.

L. B. —Lectures on the Bhagavadgita : by Prof. D. S. Sharma M. A.

S. G. —Song of God-Bhagavad-Gita; Translated by Swami Prabhavananda and Christopher Isherwood

Blessings of Saints

By : ***Sri. Shamasunder, M. A.***

" The greatest men in the world have passed away unknown. The Buddhas and the Christs that we know are but second-rate heroes, in comparison with the greatest men, of whom the world knows nothing. Silently they live and silently they pass away; and in time their thoughts find expression in Buddhas and Christs, and it is these latter that become known to us." —*Swami Vivekanand.*

Great Saints who live in God are indeed the salt of the earth. But for the saints and sages who live and move in God, the human society would have been a jungle of wild beasts. God created man in His own image and blessed him with the special gift of rationality. In contrast with the rest of the creation of God which can only eat, sleep and procreate, God endowed human beings with the faculty of discrimination between good and bad with some definite purpose. It is on account of this intellectual and emotional capacity of man that he is styled as the highest crown of creation. Human life is a gateway to Divinity.

Essentially speaking, God is in everything and everything is in God. But this is a theoretical truth for the ordinary human being who is always pre-occupied with the things of the world or the momentary pleasures of the senses. The hedonistic struggle to eat, drink and be merry is utterly incapable of granting us the bliss of a saint who lives in God. Hence, it is the foremost duty of every sane human being, to try in all earnestness and vigilence to divert his three-fold faculties of thinking, feeling and willing towards the realisation of and attunement with the Divine in this mortal coil. For this purpose we must always place before our mind's eye, the lives and teachings of those few human beings who live and move in God.

The greatest men in the world who have identified themselves with God form an eternal Divine Society. There is no room for racial, communal and national prejudices among them, as they are the messengers of God for establishing peace and good-will upon earth. They surpass the categories of time and space on account of their realisation of the Timeless and Spaceless Divinity that forms the backbone of the entire creation. Dr. Ranade the great philosopher saint of Maharastra and Karnatak calls these saints as Mystics of the world, as they have a 'direct' immediate, first-hand and intuitlve apprehension of God.' They are engrossed in 'a restful and loving contemplation, and in an ineffable silent enjoyment of God.' The ineffable and the intuitive character of the Divine experience has made all God-intoxicated human-beings to form a sealed and hidden society, and as Swami Vivekananda puts it 'silently they live and silently they pass away.'

The description of the divine-man, as given by Ruysbroeck, the European Mystic depicts the other side. " He is a living and willing instrument of God with which God works whatsoever He will, and howsoever He will. He is thus

strong and courageous in suffering all that God allows to befall him, and is ready alike for contemplation and action." Thus the human beings who live in God, evolve themselves on the three-fold path of loving devotion, silent contemplation and self-less surrender to God. The intensity of devotion coupled with a ceaseless meditation and contemplation are always rewarded with the realisation of God. The following pen-picture of Sri. Ramakrishna Paramahamsa gives an idea as to how a real devotee feels completely forlorn in the absence of the Divine Vision, " I was then suffering excruciating pain because I had not been blessed with the Vision of the Mother. I felt as if my heart were being squeezed like a wet towel. I was overpowered by a great restlessness and a fear that it might not be my lot to realize Her in this life. I could not bear the separation any longer. Life did not seem worth living. Suddenly my eyes fell on the sword that was kept in the Mother's temple. Determined to put an end to my life, I jumped up like a mad man and seized it, when, suddenly, the blessed Mother revealed Herself to me and I fell unconscious on the floor. "

" The buildings with their different parts, the temple and all vanished from my sight, leaving no trace whatsoever and in their stead, was a limitless, infinite, effulgent ocean of consciousness or spirit. As far as the eye could reach, its shining billows were madly rushing towards me from all sides-with a terrific noise, to swallow me up. In the twinkling of an eye, they were on me and engulfed me completely." The mystical-experience of the Divine Mother as perceived by the great Master-Mind of India is a representative indicator of the way in which they live in God.

Fundamentally speaking, all human beings as well as the entire creation of the Omnipotent God unconsciously live in Him. But this is not on par with the conscious attunement of the life of saints with God. Hence, human beings who always live in God-consciousness form a mystic assembly. Some saintly persons are born great and some achieve greatness. The category of born great men is indeed a divine link that can connect the common man to God. Such saints who are great and super-human since their birth, are practically incarnations of God in human form. They are the theotropic - centres of inspiration and guidance for the common man and are the harbingers of the ideal of One God, One Religion and One World.

The second category of saints who achieve greatness by rigorously practising the penance of moral discipline and spiritual meditation, are good examples for the commoners to follow. The mental discipline and the moral preparation that these aspirants have to inculcate in practice are indeed important conditions for future growth. The mental, the moral and the spiritual development can be classified under four heads.

1) Fundamentals of Conduct:
2) Eradication of Vices:
3) Inculcation and Practice of Virtues:
4) The Journey on the Spiritual Pathway:

1) The fundamentals of conduct can be visualised by the following analysis.

The human body with a capacity for discrimination is a rare gift from the Almighty. In the limitless creation of God, human life marks the highest degree of evolution. After being blessed with this human life, if a man does not make the utmost use of all the supreme faculties of intellect, feeling and will, for self-evolution and realisation of the real nature of the Self, he can be styled as the greatest enemy of himself.

Every human being has generally to pass through the four stages of life. The child-hood, the youth, the middle age and the old age, are the four rungs of the ladder of life. Corresponding to these four stages in life, there are four psychological complexes : Ignorant attachment in childhood, passionate attachment in youth, greedy attachment in middle-age and disappointed and helpless attachement in old age, are the four prison-walls within which the precious human life is wasted for nothing. So, one should try to be watchful and vigilent since the beginning, for diverting one's attachment God-ward and searching source of lasting peace and happiness.

The strength of character and conduct forms the foundation of Divine strength. The real nature of man has its roots in God Hence our constant attempt should be directed towards the realisation of the real nature of our Self. As we sow, so we reap, is the law of nature. Hence, we could be alert every moment about the seeds that we sow, by our actions and we should watch whether our deeds vary directly or inversely with our words. There should be a coherence in our talks and actions. If the human-life is rooted in Divinity, our action should be in conformity with this basic truth.

2) The eradication of vice is the primary process for making the garden of human life fit for yielding good fruits. The three persisting weedy plants that suck up the potentiality of human life are: the lust for the fair-sex, the greed for money and lastly the hankering for landed property. An attitude of contentment within the arrangement that naturally exists according to divine dispensation, is the fundamental pre-requisite for all peace and happiness. But as matters stand, the common man always muses on the objects of senses, conceives an attachment for these; from attachment arises the desire to get them and when the desire is not fulfilled he goes under the sway of anger. From anger proceeds delusion; delusion results in confused memory which culminates in the destruction of Reason and consequently in the annihilation of the Self. So, to get out of this vicious circle, one should try in all earnestness to detach one-self from the attachment to lust for sex, lure for land and madness for money. Vices like anger, pride, jealousy, hypocracy, and deceiptfulness are born out of the unending greed for the above three objects. The silken bond of attachment for woman, money and land, lands one in utter misery and an endless anxiety. Hence, we should turn the centre of attachment God-ward and our only anxiety should be to tap the source of everlasting peace and happiness which is within us.

3) In culcation and practice of virtues forms the bed-rock of Self-realisation. With the active help of self-introspection and self-restraint, one should try to

subdue the serpent of sex-pleasure at every stage in life. The deadly disease of greed for property results in shameless beggary and false-hood. Hence, the specific remedy for the disease lies in self-denial and contentment with one's own lot. One should earn one's livelihood with all truthfulness, honesty and with an attitude of complete surrender to the will of God. Then alone can one be immune to the ills of the flesh. As one progresses on this thorny path of righteousness, the positive virtues like, kindness, generosity, compassion and balance develop and make the man a worthy medium for God to descend.

4) **The journey on the Spiritual Pathway** begins with the above mentioned preparation. When the mental field is free of all the weeds and is duly cultivated for the sowing of seeds, then the spiritual farmer in the form of Spiritual Master comes forth. With his grace and guidance the up-hill pilgrimage begins. The worldly attachment is disintegrated and the devotee becomes Theo-centric. In the company of saints and with the increasing devotion to the contemplation on Divinity, the devotee attunes himself with the Infinite. He visualises God before everything else and thus begins to live and move in God.

Thus the saints who live in God ultimately pray unto Him in the hallowed words of the greatest Saint of India Sri. Jnanesvaramaharaj. "Let the Lord of the Universe be pleased. May the wicked leave their crookedness and have increasing love for good. Let universal friendship reign among all beings. Let the darkness of evil disappear. Let the Sun of True Religion rise in the world. Let all beings obtain what they desire. May the company of the devotees of God, who shower down blessings incessantly, meet the beings on earth. They are verily the moving gardens of wishtrees; They are living mines of wish-jewels, they are speaking oceans of nectar."

Message Eternal of Kannad Śaints.

(By : *A Student of Karnatak Mysticism*)

Kannad Saints :

The great Kannad Saints can be divided into two classes : Some are *Śaivites*; while others are *Vaisnavites*. But as they advanced in their spiritual life, as they attained higher spiritual experiences, they gradually rose superior to those class-limitations, entered into the Kingdom of God and actually became the devotees of Divinity. They assumed the role of Mystics, God-realisers. In the course of their development, these Mystics gained certain spiritual experiences that were common to both the classes, and hence these experiences brought about reconciliation between them. As pointed out by Sri. Gurudev Dr. Ranade : " *Śesa* (spiritual vision of a serpant) is welcome both to the *Śaivās* and *Vaisnavās*. *Śaivās* make *Śesa* into a necklace which decorates the neck of their God *Siva* and *Vaisnavas* look upon *Śesa* as the resting couch of *Visnu*. So it is this *Śesa* who reconciles these two schools of thought." The same thing is true in the case of other spiritual experience, as well. Dr. Ranade has also tried to show that their Pathway to God which embodies their Massage Eternal to mankind is essentially one and the some. He has pointed out its general nature and has tried to trace its different common aspects in the spiritual literature of these Saints. we intend to briefly deal with this problem here, in the light of Dr. Ranade's discussion in his monumental work on Karnatak Mysticism.

Nature of the Pathway :

" If we make a comparative study of the philosophies and religions of the world" observes Dr. Ranade, " and especially of the lives and teachings of those, who, in the various stages of humanity and in different ages and lands, have walked on the path of God, we shall see that there are certain broad characteristics common to the pathway which they have all trodden in the attainment of God. These might, for convenience sake, be summarised under five heads. First, there are certain incentives which prompt men to spiritual life... Then, there is the question of moral and spiritual preparation which they must tackle before they can hope to advance on the pathway. Thirdly, they have to keep before themselves certain examplars of conduct and attainment which they must necessarily follow. This they cannot do unless they have defined to themselves, both theoretically and practically the nature and functions of God in relation to the examplars above-mentioned. When the relationship between the examplars and God has been defined, they have to tread the path themselves, before they can be convinced about the reality of the experiences of those who have gone before them. Finally, after having walked on the Pathway for a long time, and through travails and turmoils of body and mind, of nature and

society, they can envisage to themselves certain land-marks, certain lamp-posts, which will help them to walk with courage and confidence on the Pathway to God and attain to the highest ideal they have been seeking."

Thus, the Pathway to God chalked out by Gurudeva has the following five stages :

1. Incentives to Spiritual Life.
2. Moral Preparation.
3. Relation between Saints and God.
4. Spiritual Pilgrimage.
5. Mystical Experience.

The first stage may be termed Emotional Preparation; the second, Moral Preparation; the third, Intellectual Preparation; the fourth, Intuitional Preparation; while the fifth stage consists of the actual Mystical Experience along with its effects on the seeker.

These five stages depict the five aspects of spiritual life. They are, however, not to be regarded as water-tight compartments, coming one after another or resting one above the other. There is a fine harmonious intermingling among them. In the course of their gradual evolution, each helps the other and is being helped by the other. They, thus, go on evolving and reach perfection only after mingling and losing themselves in the Eternal Perfection viz. Godhead.

Let us now see how all these stages are present in the spiritual literature of some of the prominent Mystic-Saints of Karnatak.

Incentives:

What are the main Incentives to Spiritual Life mentioned by the Kannad Saints ? They are of the following three types: (i) philosophical, (ii) psychological and (iii) moral. The first philosophical incentive is the great spiritual ideal of constant praise of God, of constant meditation of God, of constant vision of God, of losing oneself in the glory of God and of communion with the Foundational Reality. Such service of God has been held as the highest ideal, the pursuit of which would lend blessedness and glory to this precious human life. The second incentive is the consciousness of the misery of wordly life as contrasted with the joy of the life with God. This has been depicted in a fine poetic way by the poet *Kudaluresh*. The poet observes a child crying and struggling incessantly in a cradle. He also observes occassional smiles on the sweet lips of the baby. He imagines that the child is crying because of the consciousness of the future life of misery it would be required to lead. He also thinks that its smiles might be an outcome of the occassional glimpses of God which it might have got in its infancy. A contemplation of such a strong contrast between the life of misery and joy, due to the oblivion and vision of God, will certainly act as a powerful incentive. The first psychological incentive is the deceit and destruction caused by the senses. The natural attraction of the senses towards their objects and their repulsion from the objects associated with the service of God, cause a great havoc in our lives. So we must rise superior to the senses and utilise them for a higher and proper purpose viz. the service of God. The second incentive of this class is frustration in life. This incentive of hopeless helplessness will instil into the mind of man the superiority of the power of God and force him to bend

his knees before Him. The preponderance of vices and the necessity of destroying them is a moral incentive, The doctrine of the sleep of ignorance, the Evanescence of the world, and the Universal Reign of Anxiety, are some other incentives. Finally, the Grace and Vision of God are the ends to which all these incentives are expected to lead the aspirant.

Moral Preparation:

Let us now try to ascertain the nature of Moral Preperation, as enjoined by the Karnatak Saints. not merely for entering into spiritual life, but also for developing it and ultimately making oneself perfect in it. The proper utilisation of human life for developing spirituality is the first topic of their discussion, straightening of the human mind is the next one. Human mind is reputed for its crookedness. It has its twists and turns of vices and wickedness. So the Saint of Nimbargi prays God to remove them and make his mind straight, so that it may be free from the desire of other people's property and women, flattery of the rich and censure of the Saints. Next comes a great apostrophe to the tongue by another Saint. He advises the tongue to observe absolute silence, avoid talking ill of the good and rising into fury, live in the company of the spiritual teacher and give itself up to the utterance of God's Name. In another beautiful poem containing an agricultural metaphor, another Saint wants us to remove our vices, cultivate virtues and sow the seed of Guru's instructions, grow a rich crop of spiritual experience and live upon the bliss of God-enjoyment. The next poem advises us not to allow our initial devotion to falter or diminish. On the other hand it should increase day by day. It should be free from doubts of any kind. Then only shall we be able to reach the immaculate God. The another poem describes the influence of ignorance on the human being. Under its spell, man is unable to see the divine light, as illusion, despair and sin spread like a thick covering over it. He hugs his body, considering it to be his very Self, and abandons the pursuit of God. Hence the poet prays God to remove this darkness and grant him the vision of His feet.

Saints and God

We shall now deal with the relation between Saints and God as pointed out by Kannada Saints. We would present three aspects of the great spiritual ideal which an aspirant desires to achieve. We shall first describe the main characteratics of saints who are really embodiments of this ideal. We would, then, point out the nature of God, as realised and enjoyned by the saints, and also the sweet relation of devotion on the one side and grace on the other, that exists between saints and God. This would bring about the intellectual preparation of the seeker by rationally convincing him about the supreme value of the spiritual ideal which he has placed before himself.

The ' Saint ' is phenomenon common to all religions. Of course, certain religions stress one aspect of Saints, others, other aspects; but the essence of Sainthood is one and the same. It consists in deep devotion towards God, vision of God inside and outside and entire self-surrender to God. Such a saint is beyoud fear, beyond sorrow and beyond torment. None dare torment him with impunity. His face shines with

the light of the moon and the sun. His body is very clean even without a bath and his mind is intoxicated even in the absence of wine. He is asleep while fully awake; he is in a sort of *Samadhi*. Such being the case, a Saint is beyond dualism. It matters little to him whether he is a prince or a pauper, a *Yogi* or a *Bhog.i* He believes that all things are done by God–whether good or bad, and acts accordingly. Hence he is the highest type of man.

The problem of God is a very difficult one. It is the central problem of all philosophy and religion. It is not fully discu ssed here; nor could full justice be done to such a vast subject in such a short-space. So only an outline of the problem is attempted. One of the most important points discussed in all philosophies and religions is : . Is God Personal or Impersonal ?' This problem alone has received some attention here. In this connection it has been pointed out that, in a developmental stage, a saint acquires new experiences and he formulates his doctrine of God in consonance with those experiences. A study of the songs of the great *Purndardas* will clearly show that there are three stages of development - the personalistic stage, the personal-impersonal stage and finally the impersonalistic stage. In one of his songs, *Vijayadas* tells us, how he is carried on, from a state of darkness and delusion, to a stage in which he could see with the torch of divine meditation, the splendour of God, attended by a number of divine associates, every one of whom looked like *Visnu* Himself. This description of God encompasses all the stand-points viz. the personalistic, the pluralistic and the monistic stand-points. *Purandardas* tells us in one of his songs that Lord Krisna is actually standing before him. In a second song he describes the Child-God as both with form and without form. He saw the form and yet it was formless- In a third song he is giving utterance to *Upanisadic* description of Reality when he says : " God or Brahman neither appears nor disappears; it has neither beginning nor end." Such descriptions of God are to be found in other saints also. Says *Kubalures* in one of his songs. " He became one with the ' great lustre ' which fills the illimitable space." " It is impossible to express the joy of the formless experience; the beatific joy is in–expressible by words of mouth." This is the nature of God which the saints have realised.

The relation, in which a saint stands to God, is reflected in the four types of attitudes of saints : i) The philosophical attitude, ii) the attitude of prayer, iii) The attitude of quarrel, and iv) The mystical attitude. The first and the last attitudes reflect the relation of identity between the saint and God. While in the second and the third, is reflected the relation of devotion on the one hand and grace on the other, In the first, is seen the relation of a Saint with *Nirguna* God and in the next two with *Saguna* God, while, in the last is to be found his relation with both *Saguna* and *Nirguna* God. A couple of *Vachanas* of Basaveswar speaks about the omnipresence and omnipotence of God. It has been stated therein that if God encompasses the world from the point of view of space, a devotee encompasses God from the point of view of love and devotion. There is also the inter-immenence of God and the devotee. God fills the devotee and the devotee fills God. God is mirrored in the devotee as well. This is about omnipresence. Similarly, God is stated to be omnisci-

ent. He knows the devotee; the devotee also knows God and therefore, knows the omniscient. The same is the case with omnipotence. If God is all-powerful, the devotee is not lees so. This is about the *Nirguna* aspect of God. The attitude of prayer and quarrel, expressed in a few songs, is an out-come of the underlying devotion and surrender of a devotee towards a *Saguna* God, the object of both being the acquisition of His grace. Finally, the mystical attitude reflected in some songs, is directed towards both the aspects of God. And the saints have tried to establish in them, their identity with God. Not only that, they have also pointed out a triune unity between God, devotee and saint.

This is the great ideal which is expected to silence all intellectual doubts and inspire the aspirant to tread the Pathway to God with steady devotion.

Spiritual Pilgrimage :

Then follows the actual Spiritual Pilgrimage which begins with the initiation by a worthy spiritual teacher. It proceeds along the path of deep devotion and surrender (at the feet of the Master,) on the part of the disciple, and of the steady pursuit of the *Sādhana* of Meditation on the Divine Name as prescribed by him. Finally it culminates in the realisation of God.

What determines the worth of a spiritual teacher ? What is his nature and what are his functions ? A spiritual teacher is God obectified. There is a final identity between the spiritual teacher and God. He is a great wonder-worker. He brings about a great transformation in the outlook of his disciple merely by his touch and *Mantra*. He brings the fickle mind of his disciple under control, creates in him an all-absorbing and all-encompassing love of God and enables the disciple to approach him, both in meritorious deeds as well as in realisation. He thus makes his disciple like himself. The spiritual teacher is like a snake-charmer. He takes away the poisonous fangs of the serpent of sense and through his grace, enables the *spiritons* to re-enter the ant-hill of his body so that they may ultimately devour the serpent as well as the ant-hill. The spiritual teacher is an embodiment of Mercy He fore-fulfills all the desires of his disciples. Wherever such a spiritual teacher lives there is bound to be auspiciousness and prosperity, both material and spiritual-especially spiritual.

The functions of a spiritual teacher can be classified as i) Metaphysical, ii) Axiological, iii) Moral and iv) Mystical. i) The driving away of the darkness of illusion and infatuation, making the mind rest in the Eternal and establishing the identity between the Self and God, are his metaphysical functions. ii) The destroying of all egoism and making the disciple participate in beatification and raising him to the plane of liberation are his axiological functions. iii) His moral function consists in giving guidance and strength to his disciples so that they might conquer all the robbers viz. passions. The fire of his grace burns all the thorns of life viz. infatuation, honour-dishonour, wealth, woman and land and so on. He further saves the disciples from sin, calamity and even death. iv) A spiritual teacher is the generous giver of all good. He gives a generous *Mantra* which is the bestower of consumate good. To meditate with its help is to take life to its perfection. He thus confers a new spiritual birth by

showing the disciple his spiritual form. Through his grace, the vision of God spreads everywhere both inside and outside, and fills him with illimitable joy. This is the mystical function of a spiritual teacher.

We shall now try to give an idea about the variety of feelings generated in the devoted heart of a faithful disciple. There are disciples on whom the grace of the Guru has descended and there are others on whom it is yet to descend. Those who are the recipients of the grace are full of the feeling of gratefulness and praise, for their Gurus. For the vision, touch and unison of the Divinity endowed by him, the disciple expresses his deep sense of gratitude to his Master. But the disciple, who is still hankering after the grace, incessantly prays his Guru - whom he believes to be as good as God Himself- to shower his blessings upon him, so that he may have a constant vision of God and live upon His Grace. There are three types of such faithful disciples described in three different songs: i) Those that exhibit a defective, pessimistic and suffering mind, ii) Those that exhibit a gladdened, exhilerating and elative mind and iii) Those that offer a snythesis of these two attitudes-the two mixed together in a mystical way. The disciple of the last type is the ideal disciple. The following qualities that he possesses and exhibits are worth-developing by all the aspirants Such a disciple is born upon earth like Faith incarnate and like Penance resplendent. He is absolutely unmindful of his own greatness and is ever singing the glory of his Master only. He thus loves to become a veritable flute in the hands and on the lips of his Master. He milks the wish-fulfilling cow and distributes the milk to the society and even to the world. This disciple is more than camphor because camphor illumines and glorifies the Image of the Lord with its brilliant flame no doubt, but it disappears along with the flame, while the disciple immortalises both himself and his Master.

The Name of God is a matter of supreme importance in spiritual *Sādhana*. Meditation on God's Name has been practised and preached, from times immemorial, in all the principal theistic religions of the world. Its power and value has received universal approbation and admiration. The Name of God has been indentified with God Himself and its utterance with the Knowledge of Brahman. All the saints have spoken very highly about the Name and have attached special metaphysical and mystical significance, not only to the different Names but also to their syllables. They have advocated the utterance of the Name, both in prosperity as well as in adversity, in fact, in all the conditions of life, so that we may not lose our heads in weal, and hearts in woe. If the Name is repeated with full devotion, it is sure to contribute to material as well as spiritual progress, sinlessness and God-realisation.

Purandardas traces the origin of this tradition of Meditation on the Name of God, to the great saint and devotee of yore viz. Narad. It was this saint who is believed to have sown the Divine Seed of *Nāma*, which, in course of time, germinated, sprouted, began to shoot up and became a flower and a fruit, and continued to fulfil the wishes of all the devotees. However, it is not easy to secure this Divine Name. We can only get it by paying the heavy price of sinlessness and surrender. The

power of *Nāma* is so great that under its protecting wings, a devotee does not care even for God Himself. It is considered by him to be superior to God. Along with this supreme power, the Name is associated with supreme bliss as well. Divine Name is a *Kāmadhēnu*, wish-fulfilling cow. She comes to us uninvited. She is ever ready to protect those that remember her. We must send our mind to her as her calf and place before her, the fodder of devotion. When her udders of compassion become full, and ready to discharge milk, we must employ our hands of consciousness, milk the cow and enjoy the bliss of God-realisation. This sublime description of milking this *Kāmadhēnu*, clearly shows how we should meditate on the Name. Here as well as in some other songs, great stress is laid on devotion. Mere mechanical repetition of the Name or the formal singing of His Praise, will not take us nearer the desired fruit of realisation. God has no relish for such dry things. These must issue from a heart replete with devotion. Then alone will the devotee realise his Goal.

The topic that would be next discussed is **Methodology of Meditation** that the great Kannada Mystics havepractised. Methodology or science of Method is a very important topic. The whole of Methodology would not be discussed here. A few important points only would be dealt with...The first point to be noted, is the neccessity and significance of vision in mysticism. The poet-saint *Sarpabhūsana* wants us to place our *Bilva Patra* upon the Lord. The two eyes and the nose constitute the three-leaved *Bilva Patra* involving the fixing of the gaze upon the tip of the nose. This will enable the devotee, through the grace of God, to see some Divine Light. The second point, is the efficacy of concentration. In a fine continued metephor on the practice of shooting at the target of Brahman, the poet *Cidānand* describes the importance of a steady posture, perfect silence and concentration of eyes. The third point is the value of the spinal energy and its proper utilisation. This energy may not be merely some fluid which flows through the hollow of the spinal cord. It may also be the carrier of the spiritual power. In a triple song, Saint *Nijaguni* describes the meditation on the three *Lingas* practised and preached by him. The *Ista Ling* is a phenomenal *Ling*. It is to be meditated upon on the palm of the hand, as a symbal of *Nād*, *Bindu* and *Kalā*. The *Prāna Ling* is a mystical *Ling* a *Ling* of Divine Light. It is, in the words of Bacon, Janus-faced. It looks once at the *Ista Ling*, and at other times at the *Bhāva Ling*. It is to be meditated upon, in the heart. The *Bhāva Ling* is a philosophic *Ling*. It is all - pervasive. It shines through the other two *Lingas*, which are its manifestations. It is the ' original cause ', ' all-spectator ', ' pure bliss ' without a parallel. The *Bhāva Ling* is to be meditated upon, as such, in the head, for attaining the highest spiritual realisation. These are, in short, some of the salient points in the Methodology of Meditation adopted and advocated by the Kannada Mystics.

Mystical Experience :

Finally we shall present a grand panorama of the rich variety of mystical experiences enjoyed by the Kannada mystics and the supreme mystical-heights reached by

them. Really " The mystical-experiences which have been recorded by the Karnatak Mystics surpass in their denouement and literary-expression almost all the experiences that have been recorded elsewhere. At first, we shall discuss the *Criteria* and *Genesis* of spiritual experence in general. The criteria to be discussed are not the following ones of Indian Philosophy viz. *Pratyaksa* (direct evidence), *Anumāna* (inference), *Upamā* (analogy) and *Śabda* (authority); nor are they the criteria of Modern Contemporary Philosophy viz. the realistic criterion of Correspondence; the the idealistic one of Coherence; and the pragmatic one of Utility. But they are the practical, mystical criteria. They are discussed here along with some philosophical and moral criteria. So far as philosophic criteria are concerned *Nijaguni* tells us that Reality is beyond words, or thought or imagination. It is Eternal and Infinite both in time and space and is unique and blissful. About the Moral criteria *Mahipati* tells us that religion is the crest of morality. He thus stresses morality and makes it a regular criterion. Like *Nijaguni* he also says : Epression presumes a dualty while experience presumes a unity. So experience cannot be attained by mere expression. Super—sensuousness is a mystical criterion. The vision of spiritual seeds involves a kind of supersensuous experience. In a supersensuous experience, interchange of the functions of different senses may take place. The eye may be able to hear and the ear may be able to see, because there is a unity of apperception lying behind all these experiences. This is about the Criteria in general. In regard to the Genesis, we are told how the beginning of spiritual experience takes place. All the saints tell us that it begins with the experience of pearls and jewels, The sight of these pearls is, thus, the threshold of spiritual experience. This pearl is subtler than a hair's breadth. It has no hole, yet it is priceless and peerless. The pearl shines with a variety of changing colours, the colours being inside the pearl and not merely hanging on it or in the air. The greatness of this pearl reveals itself in course of time. The vision of such a pearl confers immortallity on an aspirant as it is the vision of God Himself. Lastly *Mahalingarang* describes the spiritual jewel bedecked with pearls, which shines everywhere, both inside and outside-especially in the devout hearts.

Then we should deal with Morphic, Photic, Phonic and other mystical experiences. These spiritual experiences resemble that are those that are gathered by the senses but unlike the sense-experiences, they are gained from within,by a sort of intuition and not from without. Like the experience of pearls, the experience of what is called '*Para Binbu*' by the mystics, or the '*spiritual atom*' as we may call it, is also one of the earliest of such Morphic experiences. Morphos means form. There are many such experiences of form. Later on the spiritual realiser sees a string of pearls, creepers of corals, etc. The vision of ' Burning fire ' ' Flash of Lightening' either as a rod or a creeper or branch, are Photic or light experiences. which the Kannada Saints have described.. They even talk about "dazzling light of a crore of suns". There are experiences in which both form and light are combined together. The vision of a luminous *Alma Ling* is such an experience. Any form which God assumes-from a *spirition* to *spacelessness* is called '*Vastu*' by these Saints. This *Vastu* is the root of all liberatiou while alive.

The vision of this form of God itself constitutes *Jivan-Mukti* or Liberation while living and though living. God appears all the more beautiful, when He appears in the light followed by various colours and accompanied with *Anāhat* sound. Along with these experiences an aspirant also visualises a *Kalpa Vrksa*, (a wish-giving tree), a *Parusa* (a philosopher's stone) and a *Purusa* (a person) inside the heart. He listens to the Unstruck Sound. Poet *Cidanand* tells us that when he begtn to hear this spiritual sound, his mind, senses and also all the bad qualities dissappeared altogether. How can darkness be found in sunlight ? He also tells us that there was synchronousness of light and sound. They were simultaneous. He saw, at the same time, colours of various kinds. '*Vibgyor*' is a small expression for these different kinds of colours. When he saw the unvisualisable form, he fell into the sleep of ecstasy. Here is a combination of Phonic and Photic experiences. Finally there is the decription of the preparation of the spiritual *Pāyasa* (porridge) and its eujoyment in the company of the spiritual teacher and spiritual brethren which constitutes the acme of spiritual experience.

Next we come to the discussion of Cumulative Experienee, which consists in the amalgamation of the various supersensuous experiences. Here the mystic deliverances of different senses are coupled together-viz. light, sound, flavour, colour, form and so on. One song speaks of an over-flowing pitcher of nectar and of a form of God, playing on a blue mirror, inside a ring. A song of *Mahipati* combines together experiences of light, sound and ambrosial juice and tells us that these are to be obtained in the company of saints. In one his songs, *Purandardas* defines a Brahmin as one who hears the sound of a clarionet by means of which the snakecharmer catches hold of a cobra. He does not become drenched under the rain-shower of pearls, sees the overspreading Moonlight everywhere and enjoys an ecstatic sleep in the dazzling light inside *Brahma-randhra*. Apart from the usual manner of expressing the Cumulative Experience, a famous *Vacana* of *Basava* speaks of the pores of the body as having become eyes for the vision of God and of the extra ordinary pleasure he enjoyed in seeing and coming in unison with God. *Vijaydas* describes the vision of *Vaikunth* (heaven) with its beautiful gardens and lakes, temples with golden towers, palaces with resplendent gates and beams of diamonds, Lord *Visnu* sleeping on the bed of *Sesa* and Lord *Siva* wearing a necklace of a serpent. The poetess *Sivalingavva*, tells us that she saw a number of saints, sages *Yogins* and *Fakirs* with Lord *Siva* presiding over them. *Vaikuntha* itself, she says, seems to have descended upon the earth. The assembly was lit up with stars moving in all-pervading dust of saffron. The great *Sesa* appeared in designs of various colours. There were peels of thunder and God was manifesting Himself there in one beautiful form after another. Finally poet *Sanga* advises his mind to partake of draught after draght of the mellifluous juice, to shine like camphor lit up with flame, and to swallow itself to non-existance.

Then we would describe Cumulative experience on a higher level, as well as Supernal Experience which consists in seeing the Form of the Self. The saint

Nirupadhi speaks of God as capable of being seen here and now and advises us to test the reality of experience. He describes God, as the Ultimate Doer, as shining disembodied, in the empyrean, without touching the body. *Mahipati* speaks of the all-pervading sunlight without the sun and moonlight without the moon, the beautiful Form of God inside the heart and ultimately of his unison with his own Self. Then another poet-saint speaks about the stomach being full without partaking of food, the belching out of joy, *aponea* or *Keval Kumbhaka*, the humming sound of the great black bee and the vision of the Primeval Person who stood before him. The next song is of Supernal Experience, the highest experience of Self being described in it. The poet speaks of the radiant jewel, of stars of gold, of hearing the sound *OM* in a state of *Unmani* and becoming one with his own Self. Then follow three important songs which are on a new and higher level referring respectively to i) the movements of God ii) the supersensuous experience in relation to Absolute or *Nirguna* Reality and iii) the cradle song of the birth of the spiritual son (the Self). The first, discusses the movements of God. This subject is continued in another poem by *Jagannathadas*. The next song by *Mahipati* describes the Cumulative experience, in relation to the Absolute Brahman. Says *Mahipati*: It (Brahman) appears like an Eye before the eye and flashes like lightening. It comes on playing, makes its appearance, both inside and outside, and disappears. Its movements remain mysterious. This is the eternal form of the Self which *Mahipati* saw inside his heart. Finally we have the famous poem by *Sivalingavva* devoted to the description of the birth of the spiritual son (the self) in a cradle which she touches and swings so as to reach the highest empyrean.

Lastly we would discuss the various effects of God-realisation, viz.

i) Liberative, ii) Cosmical, iii) Intoxicative iv) Moral, v) Beatificatory and vi) Theopolitan, produced on the perfected mystic.

i) A saint who attains identity with God-head sets aside the barrier of castes and creeds, puts an end to the rounds of birth and death and becomes a benefactor of humanity. A God-realiser rises superior to the considerations of the body, and is indifferent to its growth and decay, because he has attained to liberation while living. He becomes the purifier of the entire universe. This is the Liberative effect.

ii) So far as the Cosmic effect is concerned, when a Saint knows his Self, his individual limitations break down, and he attains to atonement with all creation. He takes his lodgement in the universal life and realises his identity with man, nature and God. When one is blessed with such a unitive experience, one is himself the All as well as the One. The mystic experiences a rapturous vision of the immaculate spirit, whereby the whole world looks transfigured. He sees a new glory in the world. The whole world from the earth, up to the top of the mountain, appears full of the immaculate Spirit. It is impossible to express by word of mouth, the beatific joy he feels at this time in contemplation and realisation of the absolute Spirit. This is the Cosmic effect.

iii) Many great religious teachers have spoken of a mystic occasionally getting a kind of spiritual intoxication. He becomes intoxicated with God-love and revels in his own Diyine lunacy. The saint is filled with overflowing devotion to God as a result of which he disregards his own bodily pleasure. He talks about the Atman and is filled with exceeding joy when so doing. Thus, even while living in this world, he becomes one with the great 'lustre' that pervades infinite space. He leads a life of solitary independence, becomes totally detached, remembering God alone and dancing with joy. The vision of the gracious Lord is the only object he places before himself, so much so, that by the continuity of the vision in beatific joy before his eyes, he becomes ultimately identified with the lustrous Atman Himself and like an intoxicated elephant, he destroys evil in the world and lifts his associates out of the pit of existence.

iv) So far as the Moral effect is concerned, we find that great insistence is laid by the Kannada mystics on washing away the dirt of the mind for partaking of Divine Bliss. Unless the dirt of mind is washed away, God cannot be reflected in the mind; and unless God is seen in it, its dirt cannot be completely washed away. As a result of this moral purity, the saint attains to the poise of absolute equality, treating alike friend and foe, happiness and sorrow.

v–vi) After this comes the question of ecstasy in which state the divine presence keeps the saint ever awake. Dejection and disappointment cease to affect him; infatuation cannot overtake him; sorrows cannot torment him; he becomes death to the very God of death; When the aspirant becomes imbued with such a moral heightening, he falls into mystic raptures. Finally the Theopolitan effect is to be found in the vivid description of the *Anubhav Mantap* or the House of Spiritual Experience, to be a member of which was considered to be the be-all and end-all of all spiritual pursuit. Such bleseed God-realisers on account of their intense love for the afflicted mankind, live only for its benefaction and betterment, proclaiming from pole to pole, like a rumbling cloud, the eternal Gospel God, from everlasting to everlasting.

Such is the silken thread that passes through " the multicoloured flowers of the (Kannad) Mystic Garden, " whose fine garland has been prepared by Sri. Gurudeva, with exquisite skill and presented by him to the Lord with deep devotion ! It is the fragrance of this beautiful garland that is presented in the Message Eternal of our Kannad Saints, in a clear and effective manner.

Basavesvar

(By : *Sri M. P. Patil, B. A. L. L. B. Belgaum*)

It is no exageration to say that India is the home of saints and prophets. Since time immemorial saints and sages are born in India from time to time and have uplifted and purified the religious and social life of the people and thus have made their mark in the history of the nation. Basavesvara who was born in Karnatak in the twelfth century and who was a great religious and social reformer and who tried to establish a new society on the basis of liberal principles like " liberty, equality and fraternity " is one of the foremost saints of India.

Religious and social conditions of his period.

It would be worthwhile to review the religious and social conditions prevailing in Karnatak at Basavesvara's period. No doubt Jainism and Buddism had a stronghold in Karnatak since the beginning of the Christian era However, at this period they had fallen into decay for a number of reasons. Buddhism had practically disappeaned, and Jainism also even though surviving, had lost its past glory and was gradually yielding place to Hinduism. Hinduism, even though it was revived some time before this period, had, at this period, lost its high standard of *Upanisadic* period and had degenerated into a creed of meaningless rites and rituals which breeded hypocracy. The *Chāturvarnya* system of the society which was originally based upon the various professions followed by the people and was flexible, had degenerated into a rigid caste system which divided the society into separate compartments of high and low castes, based upon birth. The untouchability, the worst evil of the Hindu social system, had sapped the energy of a section of the community which perforce had to lead a life, worse than that of beasts. The women-folk were deprived of their religious and social rights and were forced to lead a secluded life. Basavesvara appeared on the scene when such conditions prevailed in Karnatak.

His early life

Basavesvara was born in the year 1131 A. D. in the pious and religious-minded Brahmin family of Bagewadi, a village in the Bijapur District of Karnatak. His father's name was Mādarasa and that of his mothers' Mādāmbika Even though Mādāmbika had a daughter, still she was longing for a son for a long time, and was observing a vow of worshipping Nandi, the local deity, regularly, for the fulfilment of her cherished desire. As a result, she was bestowed with a son who was named as " Basava ", another name for Nandi deity. He was brought up with all parental cares and was initiated into study of religious scriptures at an early age. Basava, being highly intelligent and a born genius, picked up their knowledge in no time. However, being endowed with critical acumen, he also realised the futility of

religious rites, rituals and ceremonies prescribed in some of them. When he was eight years old, his *Upanayana* cermony (thread ceremony) was arranged; but he objected to it on the ground of its futility.

Afterwards he went to *Kūdalasangama*, for further study under the guidance of *Jatavēdamuni (Īsanyaguru)*, a learned scholar and well-known sage of that locality. He studied all the scriptures of various religions and all the *Śāstras* and *Darśanas* under the guidance of his Guru, and thus became well-versed in them. At the same time he being of devotional and religious nature from his childhood, was ardently devoted to the *Kūdalasangamadeva*, the deity of that sacred place, and worshipped it regularly and with intense devotion and love. He also engaged himself in *Yogic* practices, meditation and prayers. Thus the life which he led there, can be very well compared with the life of an ideal disciple as described in *Upanisads*.

His marriage and family life.

Kūdlaasangama being a sacred and well-known place of pilgrimage, people from all strata of the society, including Scholars and Statesmen, used to visit that place. Naturally Basava came in contact with them and had also discussions with some of them, on various topics. These discussions revealed his scholarship and spread his fame far and wide as a pious religious man and a learned scholar. In course of time Baladeva, his maternal uncle, who was a Minister in the court of Bijjala, the then king of *Chālukyan* empire, came to know about him and made an offer of his daughter's hand to him. Basava who had made up his mind to lead a celebate's life and work for the uplift of the society, hesitated to accept the offer, but being advised by his preceptor to accept it, as it would be helpful in implementing his life's mission, he agreed to it, went to Kalyan and married Baladeva's daughter. After the marriage, his father-in-law requested him to stay with him; but he refused to do so, as he had taken a vow to earn his own bread and not to lead parasitical life. He, therefore, accepted a job of a clerk in the royal treasury-office of which Baladeva was the head. He was very diligent, honest and hardworking and therefore, was promoted from post to post there, in no time. After the death of his father-in-law, king Bijjala, being satisfied with his work, appointed him as head of the treasury in his place.

Organisation of " Anubhava Mantapa "

He was, however, not satisfied with his success in the royal court. While he was staying at Bagewadi and *Kūdalasangama*, he had come in close contact with the people, belonging to all strata of society and had seen the devastating effects of the prevailing religious and social system on the people, especially on those belonging to lower strata of society. He had, therefore, made up his mind to dedicate all his life to the amelioration of the society. Therefore, as soon as he settled at Kalyan, he made a beginning to achieve the object of his life's mission. He, with the help of his nephew, Channabasava, who also was a genius and a learned scholar, started a socio - religious institution, named, " *Anubhava Mantapa* " in furtherance of his life-mission. This instituton was unique in its nature. Liberal principles like " liberty, equality, brotherhood, love, truth and piety, " were its motto. Religious

discourses, not of dogmatic or sectarian nature, but preaching principles of humanism and universal religion, were held there every day. All those, irrespective of class, creed or sex, who were interested in practising lofty principles of true religion, were admitted as its members and were encouraged to take part in the deliberations held there. As a result, both men and women, princes and paupers, high and low, rich and poor, learned and ignorant, touchables, and untouchables, joined the said institution and took active interest in the deliberations held there. However it was not merely a deliberative assembly, but its members were expected to follow and practice the liberal principles preached there. Moreover it was not a loose congregation of people unconnected with one another, but a close-knit brotherhood wherein its every member was expected to respect and treat other members as his own brothers and sisters. This principle of brotherhood was to be practised not only in the premises of *Anubhava Mantapa* but outside also in their daily life. This holy and healthy practice completely abolished the caste distinction and untouchability amongst them. Similarly, all the members were enjoined, not only to lead pure and simple life, but also to follow some profession and earn their bread by the sweat of their own labour. This rule was made applicable to all members without any exception and begging was forbidden even to *Jangamas* who undertook religious preaching. This established dignity of labour in the society and nobody was considered as high or low on account of the profession followed by him. All labour was considered as service to God. The late Dr. Ranade has paid his tributes to this organisation in glowing terms and has compared it with the court of king Janaka of the hoary *Upanisadic* period.

Social Reforms and clash with orthodox society.

As a result of these lofty ideals which were not only Preached but practised also, the whole society was invigorated and in large number people from all classes joined it. It was an upheaval of the whole society and especially of the poor and downtrodden, who formed the lower stratum of the society. Consequently many saints of the low castes like *Haralavya*, a cobbler, *Hadapada Appanna* a barber, *Madival Machayya*, a washerman, etc. came to limelight and worked for the uplift of the downtrodden along with *Basava*, *Channabasava* and *Prabhudeva* who were luminaries of this movement. They undertook social reforms in right earnest and implemented them with all zeal and fervour. During the course of implementing these reforms they brought about a marriage between a Brahmin girl and an untouchable boy, whose parents were members of the *Anubhava Mantapa*. This marriage upset the orthodox section of the society who raiseda hue and cry against these reformers. They feared that their so-called religion based on caste-system was in danger and therefore they appealed to the king to put down this movement with stern measures. *King Bijjal* who supported the orthodox people, yielded to their appeal and got the parents of the married couple hanged. *Basava* was disgusted with this cruel and unwarranted act of the king whom he had served loyally throughout his life, resigned

his job, left *Kalyan* and went to *Kūdala-sangama* where he had spent his early life. After some days he took *Samādhi* there in 1167 A. D.

Basavesvar, the devotee and mystic saint.

Basavesvar was an embodiment of devotion. His devotion to his personal deity *Kudalasangamadeva* was unparaled. He has composed devotional and other sayings called *Vacanās* which are all addressed to his deity They are full of devotion and intense love for God. He is called "Treasure-house of Devotion" (ಭಕ್ತಿಭಾಂಡಾರಿ) on account of his ardent devotion to God. His *Vacanas* are also literary pieces of a very high order. They occupy a prominent place in the Kannad literature and have served as a source of inspiration for a number of poets and authors. They have become house-hold sayings for the people of Karnatak. Similarly he was a great mystic saint. The late Dr. Ranade has compared him with the well-known Christian saint "St Augustine" and the Maharastrian saint "Sant Tukaram".

Basavesvar, the revolutionary social reformer.

Basavesvar believed that amelioration of the society was not possible without social reforms. He was deadly opposed to caste-system and untouchability which had sapped the vitality of the Hindu community and had created unhealthy divisions in it. He moved heaven and earth to bury deep these evils of the society. Similarly he preached removal of restrictions on the women-folk and advised his followers to treat them as their equal partners. As a result, a number of women like "*Akka Mahādevi*", *Akka Nagammā*, *Laxmammā* etc. flourished as female saints and worked shoulder to shoulder with male saints for the welfare of the society. It is significant to note that some of them have composed *Vacanas* whtch are considerd to be of a very high order. Thus *Basavesvar* freed them from the religious and social shakeles and enabled them to play their proper role as free partners both in private and public life. As a result there was unparalleled upheaval in the fair sex of that period.

Basavesvar, the Karmayogi.

Basavesvar, though a mystic-saint, was equally a *Karmayogi*. He was of the firm view that an al-round development of the society would not be possible unless the society, as a whole, becomes industrious. He therefore, preached a slogan "*Kayakave Kailas*" (work is worship) to implement this programme. He advised people to earn their bread by their own labour and utilise their surplus property for the welfare of the society. Thus he preached the principle of trusteeship which Mahatma Gandhiji advocated in recent times. It is significant to note that he was the only saint amongst all the Indian saints, who along with the programme of spiritual uplift of the society, undertook the programme of its economic development also.

Conclusion.

It will be seen from what is stated above that the teachings and activities of *Basavesvar* were not of a secterian nature but were of universal application. "the *Anubhava Mantapa*", the ideal brotherhood, organised by him on the basis of

liberal principles like " liberty, equality, fraternity, piety, truth, non-violence, love etc." is his great contribution to the history and culture of India. In case it was implemented and developed after his death, it would have revolutionised the whole Hindu Community. But unfortunately it was not to be. His followers were incapable of implementing his revolutionary programme and as a result it reverted to the old grooves of the Hindu society again.

Rise of India !

If India must rise, she will rise in a most peculiar way, not hitherto known to history. She will combine the virtues of the West and the East, and will rise superior to both. If the West and East are to meet, they will meet in India and not in Europe. What a glorious prospect lies before India! I see her flinging away superstition ,sloth and intellectual enertia. I see her taking up the scientific spirit and energy of Europe. I see her assimilating the excellences of both the East and West and rising in the scale of modern nations, preserving, all the while, the integrity and pristine purity of her spiritual Self.

—*P. E.*

The Saint-Poetess Muktābai

(A glimpse of the Visage)

(By : **Susīla Kuppuswamy, *M. A. Aurangabad***)

Muktābai has been a unique figure in Maharashtra. While studying the history of ancient Marathi Literature, when we come to *Muktābai*, we are struck by her originality. In fact, *Muktābai's* 40 or 50 hymns are nothing at all in comparison with the enormous compositions of Self-realized Souls and Saints like *Jnaneśwar, Namdev, Eknath, Tukaram* and *Ramdas.* There have been many great saints, great and not so great who, becoming the disciples, and following in the footsteps of Saint-poets, have composed hymns. *Muktābai* occupies a place among them. Being *Jnaneswar*'s own sister, she was one among the very galaxy, of which *Jnaneswar* himself was the dazzling sun ! Even in the august assembly of the Saints of the times, when *Jnaneswar* set and spread the mood for liberation to the coterie of Saints he had brought together, she, *Muktabai*, sheds a brilliance, all her own. As we go on reading her poetry, we realize increasingly, the uniqueness of her individuality, and are amazed at the greatness of her authority to speak on matters spiritual. Her poetry has in it that which transports us to a plane that is nameless in its quality, and a sight of this spirit-suffused intelligence leaves us literally spell-bound.

Muktabai's biography as such is not extant. An account of her life is included in the biography of her celebrated brother. But from whatever has been said about her in that biography, in the context of the different situations described in it, one does wake to her spiritual greatness. Again, from the reference to her in the compositions of the contemporary Saints, some information comes to hand. She must have composed some hundreds of hymns. But unfortunately, during the past 600 years, they have come to be lost, gradually, and now, at the present juncture, only 40 or 50 hymns are all that are left for us; and these too are somewhat truncated and have lost some of the original correctness of form; the inevitable result of errors of memory and manuscript. But out of all this, it might be within us to piece together from the hymns collected under her name, some import in relation to her personality.

Ancient Marathi poetry by the Saints, has been mainly, nay, almost entirely devotional poetry. But to *Muktabai's* poetry this appellation of devotional poetry would not apply. On the contrary, not to call it devotional poetry would be more befitting the temper and form of her poetry. And therefore it is, that there is seen a basic temperamental difference between her hymns and those of *Namdev, Janabai, Tukaram, Eknath* & others. Not merely this. Inspite of the resemblance her hymns bear to those of *Jnaneswar* himself and to those of her preceptor *Nivrittinath,* and inspite of her own hymns having been created under their guidence, we

constantly feel *Muktābai's* creations to be standing out distinctly, as a thing apart.

Truth to tell, those were days when insularity held sway and orthodoxy ruled The decree went forth "**Hands off spirituality Keep, out women and Śud-as.**" Therefore, with the sole exception of *Mahadanba*, who belonged to the महानुभव sect and therefore whose composition never reached *Muktabai*, *Muktabai* had no other poetess or her ideal to draw upon She is seen creating her own poetic-world all anew, and she is felt to be maintaining her own distinctness in a form that is eye-catching. And the more we think of it, the more, we observe this distinctiveness as being due to her unequalled individuality. Her constitution, her make-up, the very texture and quality of her mind points to this uniqueness. While we try to unravel her mind, the truths we come by are truly astonishing.

Reading *Muktabai's* verse, the very first thing that makes itself felt is the adultness of her personality. The wonder of it is that she created her poetry during the brief span of her life from 1279 A. D., the year of her birth, to her passing only 18 years later, in 1298 A. D. And yet, one sees in her expression, a rare understanding and thoughtfulness that is of surpassing excellence. The power of the intuitive knowledge supporting her temperament is felt, in line after line and word after word. In her hymns she seems to be talking with tremendous self-confidence and authority, in words pregnant with meaning and manifesting momentous experience. That is the reason why her hymns, though essentially her spiritual wealth, take on the status of philosophical disquisition. The mood of self-confidence is unmistakable in the following expression :—

Unwearingly on the Path is Muktai,
Proof of Liberation is Muktai,
The Conscious Self is Muktai,
The Symbol of dispassion is Muktai,
Raised has she the banner of Beatitude,
And liberated for ever is Muktai.

The over-flowing confidence that seems to be determining the tenor of her poetry is evident from this utterance, Her poetry is the result of her experience of Power born of her Self-Knowledge and her central sincerity.

Therefore, the form of her poetry, takes shape on the uttermost heights of the stable planes of soul-experience. There we do not meet with any account of her journey towards the spirit, nor do we see emotional forms or thought-forms in their multiplicity. That is precisely why her every hymn is an unalloyed expression of her very highest spiritual experience. It is not a physical, mental or reflective reaction of her experience. A sense – transcending experience seeks expression in her hymns. "Mind," too, is one of the senses, and the sixth, and therefore, she does not stop with mental reactions in her spiritual experience. She goes beyond, to realize the Spirit and thus her poetry shines Radiant and Resplendent.

Muktai seems always immersed in that over-mental state to which one can attain, only after endless austerity, mind-control and sense-control. The personality that reveals itself is therefore that of an adept, and a *Yogini* ! While reading her poetry what we constantly feel is her certitude.

Nowhere is seen a state of doubt and disbelief. For she is no longer a neophyte. In the lives of saints we frequently come across instances where they pass through a period of doubt and darkness, concerning the state of equality they have reached.

But such is not *Muktai*. The stature of *Muktāi* that reveals itself is one of Sainthood from the very beginning. Nowhere is discerned a condition or state of doubt. Unlike *Tukaram* who wails, **"Conflict filled are our days and nights"** and again unlike *Namdev* who calls out in dire distress " **Imposter thou art O Lord !** ", or again unlike *Janabai*, who sorrowing, seeks satisfaction in her outburst: " **Hide thou mayest, but where will thou hide thy Name ? Thy power is in keeping of us, thy devotees** ".

Muktabai unlike any of these towering souls, is at no time battling with her emotions and feelings in her onward march. We do not see in *Muktabai* the step by step formation, or stage by stage development, of the spiritual life, as manifested in the life of *Namdev*, *Tukaram* and *Janabai*. That gradation of growth is not found here, That is why *Muktabai's* hymns are not an autobiography of her spiritual life. She seems to have gone beyond the condition of observing happiness or sorrow of the transcendental state from the terrestrial standpoint. What we see of Muktabai through her hymns is a sudden flowering of her full stature. She bursts on us as a born Sage, very much like a flower suddenly blossoming where there was no bud !

Her form of expression is " **Like the sky enveloping all there is** ", and so *Muktabai's* poetry is not merely sentimental poetry. Having reached the sheer heights of wisdom she attained the skill of looking at existence dispassionately, rendering her emotions or sentiments pointless. It is no longer sentimental poetry and therefore, no longer devotional poetry !

It is somewhat difficult to understand *Muktabai's* poetry without first knowing the fundamental difference between spiritual realization and the devotional temper. Hers is not devotional composition and the answer to how this is inevitably what it is, is to be found in her personality. *Muktabai* is Sage and in her state of wisdom, devotion of the Formless Divine takes precedence over devotion of the God-head with Form. She is deeply conscious of this spiritual truth. She has gone beyond the devotional path of the Form. *Maktabai* expresses it thus :—

All Form is forever permeated by the Formless,

Shape it has none, but enveloped in Maya,

the devotee does Form endow,
the all-pervading Boundless, THAT is within.

Form, the Bed-stead,
And Formless, the Bed,
Reposes there the Lord.
What doings are these that make
Days Moonlit,
And wakefulness merge into oneness with Sleep !

Again she asks :— " What will you see when you are yourself not there to see"? She further says " **Muktai is the very spirit, dispassion is the sign, beginning to end** ". Her burning desirelessness is

expressed in her hymns. In the hymns of the other Saints, we come across a variety of mental surges. There occur a description of the Gods, hymns of supplications, of pride and pigue, of quarrels of Love with the God-head, description of the pangs and sufferings of the pilgrim on the path, of the feeling of nearness to God, of the importance of associating with Saints and the wise, of the glory of God *Vithala* and *Pandhary*; and a variety of such themes. All these lend themselves to classification of their hymns. But in the hymns of *Muktai* such variegation is nowhere evident. Her hymns are a spectacle of an almost entirely lone expression of a single theme.

Realizing the inadequacy of the worship of the Form of the Divine, we see in her hymns not so much passion for *Vithal Bhakti* as a solid self-realization born of self-enquiry, revealing an unparalleled robustness of temperament. No emotional fervour, no room for a maudlin devotion. She shows great strength in joyously beholding her luminous experience because she has a peerless understanding.

> Skywared soard the Ant and flew high and wide
> And the Sun it engulfed,
> And what wonder of wonders, a barren-woman brought forth a son!
> And the fly delivered of a vulture!
> *Muktai* saw and laughed!

This single hymn gives an insight into her personality and spiritual greatness. When she speaks of having had the experience of pervading the whole world and yet exceeding it, she has achieved the impossible. But she is not astonished, nor does she thrill to it. What unfolds is a vast and unbounded comprehension, and a smile that comprehends. This self-realization and self-finding of the smiling *Muktai* must be considered unique And since almost all her poetry has sprung from this very state of hers, her hymns are at once grave, forceful and serene. They indicate Supreme Peace and Quietude. Always self-controlled, never agitated or unstable, she is " **Unwearingly on the Path** ", with mind forever free. With blazing dispassion she says " **Muktai exceeding duality, the infinite entirely she perceives** " Here there is not that emotional upsurge of a Tukaram when he loses himself and dances with joy in mad abandon and sings " **Hallelujah** ", what stupendous Riches ! the Ocean has come to meet the stream ". *Muktabai* knows no such impetuousness. There are no mental formations and so she cannot like Janabai cry out in furious grief:-

> " *Vithia, Vithia, you brat of the primeval Mava, you lie Death; time bewails you.* "

Such vehemence is absent *Muktabai's* expression, which is remarkable for its tremendous depth and boundless expanse. What is more there is an indivisibility between her personality and its expression.

Ornamentation and floweriness of language in her poetry there is none. Her word-artistry has a messured neatness. She dose not, like *Jnaneshwr,* feel the need for an aesthetic sensibility in order to cast the truths of spiritual life in goodly moulds. Her hymns, therefore, take on a severe boreness. She dose not pledge herself like *Jnaneshwar* " **I will speak and speaking, will reveal the force of the formless and will make the senses experience the supra-sensuous** " On the contrary, words have a very subordinate place with her, and unlike *Tukaram* who

says "**Words are our wealth**" she is not influenced by them, because her poetry does not spring from an ardent social sensibility. The poetry of *Namdev* and *Tukaram* is a self-expression that is society-oriented and therefore lucidity and directness that is the hall-mark of their poetry has also undergone a certain elaboration in order to stamp their experience on the social conscience. In certain places in the poetry of *Jnaneswar*, an audience was implicit. The touch of social-edification was an inevitable part of his poetry. *Namdev* and *Janabai* openly proclaim. "**Dancing in deep devotion, shall we light the lamp of knowledge on this earth.**" Here there is a place for History, Legend, Pagiography and devotion to the form of the Divine. Bu *Muktabai's* hymns are not of this order not of the order of these social educators.' That does not agree with the matrix of her experience. One never sees her straining to create, even when emptied of experience. Examples are found in the poetry of *Namdev* and *Janabai*, where perception of experience there is, but there is also poetry illustrative legend and history.

There is a difference between *Janabai* who says "**I am a heap of ignorance and so have come to your feet**" and again "**You brought me forth, where will you go abandoning me?**" and *Muktabai* who speaks in authoritative and unfaltering tones that know nothing of wordly life and express only the supreme experience. Even while singing, "**The Lord is the only wealth in our house,**" *Muktai* says, "**The supreme exceeds the gross, the formless overspreads the form.**" She has strength of withstanding without tremour, the "**Ringing of the Anahata**" and say, "**Muktai saw the Lord and laughed.**"

A similar experience leaves *Janabai* astonished and fearful. "**I see a stupendous blue flame shining before my eyes. It is indescibable. I cannot bear it and have to shut my eyes**" she says.

We often feel that *Muktabai's* personality does not take after any known form or pattern, while *Janabai* admits that she had the vision of the Lord due to her association with *Namdev*.

Muktabai shows a remarkable introversion, an inner look, and she even gives the mpression of having forgotten her womanliness.

It would be inadequate to describe her spiritual experience as thought-experience. Both feeling and thought become useless beyond a certain stage. Experience grasped by the intellect, helped by logic and inference is not spiritual experience. It is "**Experience of spiritual wisdom**" that was *Muktabai's*. That seems to be the measure of the greatness which even Yogi *Changdev* had to recognize. *Changdev* had practised severe austerities and had lived a phenomenal 1400 years. He accepted her as his Guru. The lullaby *Muktai* sings to put *Changdev* to "**Yoga - Nidra,**" is remarkable for its content. *Muktai* plays the Mother to *Changdev* and perhaps for the first time, her femininety has found its metier.

The Sadhak, the aspirant, has to transend the vital and mental, and reach the uttermost vastness and wideness. To be immersed in this state for long periods is to be in "**Yoga Nidra**", the Supreme state of contemplation, the state beyond waking and deep sleep, a state of "**Turiya**".

Ordinary sleep is gross and ignorant, whereas " **Yoga Nidra** " is illumined and shorn of its darkness. In the former it is the darkness following sunset, while in the latter it is the sunshine of wisdom dispelling the darkness of ignorance. For the Yogi immersed in this state, the world does not exist. The world of Maya disappears completely. Such is the beautiful and yet paradoxical description of this " sleep ".

Muktabai came to be the Guru of *Namdev*. She bestowed on him the knowledge of the Supreme. *Namdev* refers to to *Muktai* as a forceful personality. The otherwise mild and placid and unmoved *Muktai*, thunders at those ignorant of the world of the Spirit. The true Formless and qualityless Divine was unfamiliar to *Namdev*. " **The God-Head is my companion and I hold converse with Him** ", boasted *Namdev*. " **I am in constant nearness of God. Are these four ?** " he asked *Muktai* and the three brothers, when they visited him. At this show of haughtiness of *Namdev*, *Muktai* slashed out in admonition of *Namdev*.

" you boast of unbroken propinquity to God,
And yet your pride is not shaken off !
Subject to honour and shame and promoting hate,
You need a lamp in Day-light !
Standing under the wish-fulfilling-tree,
Wherfore the begging-bowl still in your hand ? "

Muktabai's forthrightness found full expression, when *Namdev* could not bring himself to offer obeisance to *Muktai* even at the behest of none other than *Nivrithi* his own Master. She says,

" What if you have become a devotee of the Lord ?
The Inner-Refuge is beyond your ken,
Never have you turned your gaze spirit-ward,
What use your Goldly talk till then ?
Your Self you never found,
I-ness has you in its iron-grip,
Yet unmindful of your own failure,
You question our roots ! "

Muktai appears to have been conversant with *Hat-yoga*. *Namdev* mentions that *Muktabai* made use of *Kundalini Shakti*, the Serpent Power. Once when, in an assembly of saints, Saint *Goroba* was testing the other Saints, he said of *Muktabai*, " **The life-giving nectar is gushing up.**" When it came to *Namdeva's* turn to be tested by *Goroba*, and potter that he was, he tapped *Namdev* on the head, much like testing an earthen pot, and returned his laconic verdict, "**The pot is still unbaked**, obviously referring to *Nambeva's* spiritual immaturity. *Namdev* grieved by this dishonour, invokes God to protect him. *Namdev's* utterance is worth noting.

" This little stripling of a *Muktai*,
Has brought ruination to great Saints,
Her talk of holding the universe within her,
Seems to me so much heresy. "

And yet at a later stage, *Namdev* becomes a disciple of *Muktabai* and *Jnaneshwar* and sings their praises !

No study of *Muktabai* can be complete without a study of her " **Hymns of the the Hut** ". In doing so, the background of her life needs to be understood.

Vithalpant, her father, who had four Children, had at the behest of his Guru,

re-entered family life and became a householder, after he had been a Sannyasi, a monk. The four children were born after his re-entry into family life. The Brahmins of the times took umbrage at this and stigmatised them as "**Sannyasi's children**" and the poor children were literally thrown out on the streets, homeless. Once when *Jnaneshwar*, distressed at the general opprobrium, shut himself up in his hut, and nothing would bring him out, the "**Wise**" *Muktabai* sings to him what have come to be known as the "**Hymns of the Hut.**"

Muktabai, *Jnaneshwar's* younger sister, sings to her elder brother these words of wisdom !

"The Yogi pure in heart bears the guilt of men,
Word-shafts that pierce are counsel to the Saint,
Disturibing Primeval Brahma rose disporting Maya,
Root out Maya, only then will the universe Brahma become,
Know this entirely and only then be a Saint.
He that wants a saint to be, must suffer vile abuse,
Therefore, dispel distress and wrath,
O, *Jnaneshwar* ! Open the hut."

Great words these, they come with telling effect. Not so much emotional appeal, as priceless counsel of wisdom and perfection. No trace of worldly joys and sorrows no self-pity. Only a state of uncommon poise. Once she tells *Jnaneshwar*.

"Spiritual Discipline we shape our own,
Buy it we cannot,
Who shall teach whom ?
World's purpose to fathom shall be Thy Quest."

That is *Muktai*. That is her word. That is her poetry. She puts the stamp and seal of her unequalled *Guruhood* as she poses the question and asks "**Who shall teach whom ?**"

As we read this and gather its full import, tears well-up in our eyes. Only once, perhaps, she has given way to emotion, but never again.

After her passing, *Namdev*, overwhelmed with grief, bewailed :-

"Gone is my wise *Muktai*, my guide my Master. *Muktai* ! Who will now expound those profound Truths ?
"*Muktai*, Saints everywhere are sobbing"
Only *Muktai's* poetry ends but not *Muktai*.

Our Highest Ideal.

Our only pursuit should be to follow the will of God and meditate on Him. If we just do this, I think, He will come to our help in all circumstances. So long as we are serving God, we are immortal. Our lives are in the custody of God. We may throw away our mortal coil when He wills. We cannot die so long as He wants us to serve Him.

—*Letters.*

Swami Sadananda

A mystic-saint of Jamkhandi

(By Shri W. T. Apte, M. A., LL. B, Jamkhandi)

The late *Sri Gurudeva Ranade* in one of his illuminating spiritual talks at Ramatirtha, Jamkhandi at the time of his Amrita Mahostava in 1956. happened to make a spontaneous remark that there was a perennial spiritual sub-current at Jamkhandi, which surges up, at times, to bestow divine light to the benighted souls. A peep into the past history of Jamkhandi reveals the truth of his prophetic statement. Jamkhandi has been blessed in the past with many a great mystic-saint like *Sri. Kadasiddeshwar Sri. Ajmirsaheb*, *Swami Purnananda* and others, and to this galaxy of great saints belongs *Swami Sadananda* also, whose remarkable life srory is the subject of this article.

To start with, it would not be out of place to say a few words regarding the choice of my subject. In my humble opinion *Swami Sadanand*, is, though not directly, connected with the great Nimbargi *Sampradaya* which *Gurudeva Ranade* belonged. When *Gnrudeva* had been to Jamkhandi in 1956, he had made it a point to pay a visit to the *Samadhi* of *Swami Sadananda*, because his own Guru *Sri. Bhausaheb Maharaj* used to do so, without fail, on his way to Jamkandi, by that side. There is also an anedote current amongst the *Sadhakas* of *Bhausaheb Maharaj* that the latter had told *Mahadevabhat Nimbargi*, that *Swami Sadanand* had appeared before him on the road and also conversed with him. Lastly, the *Arati* of *Sri. Kadasiddeshar*, the founder of Nimbargi *Sampradaya* is at the hands of *Swami Sadananda* and it finds a place in the *Nitya Nemavali*, composed by *Gurudeva Ranade.*

There is no authentic record about the life of *Swami Sadananda.* But fortunately for us *Sadananda* in his '*Swayambhu Rameshwar Mahatmya*' has provided us with certain main incidents in his life, which together with the scanty record available with the descendents of *Sadananda*, has enabled me to put forward the story of his life in a connected manner.

Sadanandas orginal name was Tulaj. He had adopted the name of *Sadananda* when he accepted the fourth order i. e. *Sannyas.* He was born in a humble family of *Kanva* Brahmins at Jamkhandi in the first decade of 18th Century. Thc Sir-name of the family was Desai. His father's name was *Jakhadev* and that of his mother was *Bhagirathibai.* His parents were of a very pious and devoted nature. About his father, *Sadananda* says that he was a liberated soul. *Sadananda's* early education consisted of three 'R's, an elementry knowledge of Sanskrit and of Brahmanic ritual. He had a keen longing for having a Guru, even in his early age and was in search of such a one. He had no idea, then that his future Guru was in Jamkhandi itself. No doubt he had heard the name

of *Vishwanatha* but was quite unaware of his spiritual greatness. It was after some years that he came to know about it and he then immediately went to him and in all earnestness and humility prostrated before him and prayed to him to be accepted as his desciple. *Vishwanatha* who by his insight came to cognise the intrinsic worth of his would be desciple, blessed him by placing his hand on his head, and initiated him by uttering the sacred Mantra in his ears. *Sadananda* says that by the mere touch of Guru's hand, he lost all body-consciousness and went into ecstacy. One cannot fail to remember here that a similar transformation had taken place in the case of *Swami Vivekananda*, when he was touched by his Great Master *Ramakrishna Paramhansa*.

Since then, *Sadananda* was entirely a changed soul. He had come directly under the guidance of a *Sadguru* who on the one hand used to explain to him the fundamental doctrines of *Vedanta*, and on the other, to impress upon his mind the importance of bringing those doctrines into practice by means of rigorous spiritual *Sadhana* like *Nama Japa*. *Sadananda* too proved to be a worthy desciple of a worthy Guru. With implict faith in his master, he began to practise *Sadhana* in the Shiva temple in the town or in the nearby solitary places. In course of time his *Sadhana* began to bear fruit. One day while *Sadananda* was practising meditation, a thunder-like sound fell upon his ears, directing him to proceed to *Rameshwara Kshetra* immidiately and to practise *Sadhana* there, so that his wishes would be fulfilled. *Sadananda* was very much perplexed in his mind when he heard these words. For a while, he even dubted the veracity of this experience but after a mature thought, he changed his mind and decided to follow the directions. He borrowed one rupee from a friend of his and purchasing mangoes on his way he came to *Ramatirtha*.

Ramatirtha which is also known as "*Kakaari Ramatirtha*" is a famous holy place of long antiquity. It is at a distnce of about thirty miles from Jamkhandi and lies in Athni Taluka of Belgaum District. There is a temple of *Swayambhu Rameshwara* in this village, and it's glory is described in *Trikotaka Samhita* of *Shiva Purana*. Legend goes that Lord *Ramachandra* had practised penance here for propitiating Lord *Shankara* on his way to *Lanka* for killing *Ravana*. The fame of this *Devasthana* is even now attracting thousands of devotees from different parts of *Karnataka* and *Maharashtra*.

After coming to *Ramatirtha*, *Sadananda* continued his *Sadhana* by eating four mangoes every day. On the sixth day of the *Sadhana* when *Sadananda* was asleep, Lord *Rameshwara* appeared before him in a dream, in the guise of a Brahmin and told him not to practise meditation by fasting but that he should eat cooked rice and mangoes, and so saying the Lord disappeared. *Sadananda* was startled at these words and he awoke but he found nobody before him. Again a doubt arose in his mind about the truth of that dream but he decided to follow the instructions and he had again the dream vision the next night. Lord *Rameshwara* again appeared before him in the guise of the very Brahmin and told him that his *Sanchita* and *Kriyamana* had been totally destroyed.

During the second week of *Sadhana*, *Sadananda* had one more similar dream

vision. while he was half asleep, Lord *Rameshwara* appeared before him in the form of his *Sadguru* and asked him to pursue *Paramartha* while leading a worldly life. *Sadananda* awoke all of a sudden and saw Lord *Rameshwara* standing before him. The Lord blessed him, and told him to continue meditation and giving him some hints about his future life, He disappeared. *Sadananda* was simply over-powered with a feeling of wonder and joy, because he had the *Darshana* as well as the words from the mouth of the Lord himself. After this vision *Sadananda* remained for 6 weeks more at *Rámatirtha* and thereafter returned to Jamkhandi.

After coming to Jamkhandi, *Sadananda* began to do some business by borrowing some capital from a money-lender, and he used to earn enough for his maintenance. At the same time, he was regularly practising his *Sadhana* also. After a lapse of a few years, however, an untold calamity befell him and he had to undergo imprisonment. *Sadananda* does not state what sort of calamity it was, but at any rate, it is clear that he was released soon after. Feeling very much distressed, he immediately proceeded to *Ramatirtha* in a dejected mood. On reaching *Ramatirtha*, he worshipped Lord *Rameshwara* and sat for meditation near the *Nandi* and to his utter dismay, a miracle took place. He perceived that Lord *Rameshwara*, with ashes besmeared all over the body, with the rosary of *Rudraksha* hanging from his neck and with the serpent surrounding his neck, hurriedly approached him. The Lord seated *Sadananda* on his laps, just like a child, moved his hand softly on his cheek and endearingly said to him 'Turaj you were indeed put to suffering. Are your brothers doing well? Mind, it is not you but I who have suffered imprisonment. Be sure that I will make amends within two months, and so saying the Lord at once disappeared. *Sadananda* was simply overwhelmed at this grand and unique vision. His heart melted, tears of joy flowed from his eyes, a thrill of emotion passed through his body. God's grace had descended upon him and he had at once the mystic experience of vision (*Darshana*), touch (*Sparshana*) and conversation (*Sambhashana*) together. His joy knew no bounds. He had been accepted by God as His child.

Sadanada returned to Jamkhandi in a perfectly satisfied mood. He had now resolved to dedicate himself to God. He therefore began to devote all his time in meditation and reading the books or poems written by the saint-poets of his *Guru Parampara*. He had the vision of God in a personal form. His mind now yearned for the realisation of the impersonal. He took resort to *Kashilinga* temple, lying in a thick cluster of trees, just close to the eastern limits of the town and was there absorbed in deep meditation for hours together. In course of years his *Sadhana* fructified and he had the highest realisation of Atman also. He had become a *Siddha* and a *Jeevan-mukta*. By the grace of God & Guru and by his own personal efforts, he had achieved the *Summum Bonum* of his life.

During the last years of his life *Sadananda* wrote a commentary in Marathi, in *ovi* metre on the *Swayambhu Rameshwara Mahatmya*, in Sanskrit. In the last two chapters 53 and 54 of his *Teeka*, he has described his *Guru Parampara* in full and has also given the main incidents of his

life. His *Parampara* is the *Shiva Parampara* which includes among others *Adya Shankaracharya*, *Narasinha Saraswati*, *Rangnatha Mogrekar* and *Anandmurti Brahmanalkar*.

Sadananda took *Sannyasa* on *Shravana Shud i* 6, and it is said that on the very day he breathed his last. His *Samadhi* is raised in the very place in front of *Shri Kashiling Shrine*, where he used to sit for meditation. A temple was built years after, over the *Samadhi* by his descendents. His *Punyatithi* is being celebrated every year and of late on a fairly large scale by the well-known *Saraf*, *Shri. R. T. Desai*, who is a direct descendent of *Sadanand*.

The life of *Sadanand* narrated so far would, I hope, serve as a beacon-light to the aspiring *Sadhakas* in their efforts to attain the goal of Self-realisation.

For fuller details vide '*Swami Sadananda*' by the writer, in Marathi.

Spirituality Vs. Materiality

(By : **Dr. R. R. Divakar** *M. A. LL. B. D. L.* **Bangalore**)

There was a time when matter and spirit were looked upon as two different things which were eternally separate from each other. It was only in the world of Vedanta that a reconciliation was sought to be worked out. The spirit was supposed to be source and matter was taken as its manifestation.

As Science advanced it continued to be materialistic in its approach though many scientists did think that there was something beyond matter which was operating but which could not be the subject of Science. It is now possible to predict that a day will come when the distinction between spirit and matter will entirely vanish and the relationship of cause and effect would also be obliterated. When materialists speak of life and intelligence, they say that they are evolved out of matter itself. When the spiritualists speak of matter, they say that matter is a manifestation of spirit. But, now, Physics has come to what may be said to be materialistic monism. When Physics says that all is Energy and the varieties of matter are but forms of Energy in different stresses and wave-lengths, it accepts the monistic principle. If, however, this kind of evolution of Energy into varieties of matter is purely mechanical, then, certainly, there is no scope either for the spirit or for indetermination or for what may be termed 'will'. But as some great modern Scientists have admitted, there is something like ' will ', indetermination, which cannot be explained by pure mechanics or mathematics. One has to admit at this juncture that Energy too has something of intelligence or ' will ' about it.

The essence of spirituality is that it has certain characteristics which cannot be explained by pure mechanics. For instance, the spirit is supposed to be everywhere, at every point of space and at every point of time. So long as we think in terms of time and space, Spirit, as defined above, is exotic and beyond the comprehension of man's mind. But that cannot be said to be the end of thinking or the end of the search or truth. Man can at times certainly rise above and beyond time and space and

conceive an existence which is beyond relativity and beyond the structure of time and space.

If therefore, spirit in its purest form and matter in its purest form are thought of as entities, they seem to come so near each other that one wonders as to why the one should be called ' spirit ' and the other ' matter '. It is in this sense that the border-line between matter and spirit is becoming thinner and thinner and ultimately one may have to say that there is not a particle of matter which is not charged with spirit and no spirit which does not contain the finest part of matter.

It is only the limitations of our mind which look upon spirit and matter as two entities having two different dimensions. It comes to this : our physical body, our senses which are there for helping us to continue to exist physically and the mind which is the co-ordinative factor for the purpose of focussing the activities of the senses, are incapable by themselves of piercing through the seemingly different entities of spirit and matter. But once we train our minds to go beyond these limitations, we have every chance of perceiving the simultaneous and inter-penetrating single existence of unitive spirit and matter.

Some Problems from The Sankhya Darsana

(By : **Dr. H. W Karambelkar,** *M. A.; Ph. D.;* **Aurangabad**).

The classical *Sankhya Darsana* has only one standard text, viz. 'The *Sankhya Karika* ' of *Isvarakrisna.* No doubt *Sankhya* is older than *Isvarakrisna* and there flourished before him such venerable sages as *Kapila, Asuri, Panchasikha, Varsaganya* and others. Of these partly historical and partly mythical *Kapila* is tranditionally known as the founder of the *Sankhya* system and we know something about him from the *Mahabharata* and the *Puranas.* But the extant text of the " *Sankhya Sutras* " ascribed to him is considered a late work. 1 *Asuri* was a disciple of *Kapila* and only a Verse from him is found mentioned in the commentary on "*Saddarsana Samucchaya*". 2 Only a few statements from *Panchasikha* are available in the *Yoga-sutra-bhasya.* 3 According to the Chinese tradition *Panchasikha* is the author of the now non-available voluminous *Sasti-tantra,* 4 But that is considered, on definite grounds, to be the work of *Varsaganya.* Thus no standard work on *Sankhya,* more ancient than the *Sankhya-Karika* (SK) is to be found. The SK is said to be based on the *Sasti-tantra* (cf. SK. 72) and that is quite reason-

(1) " The Spiritual Heritage of India" by Swami Prabhavananda, George Allen & Unwin. Ltd. 1962 p. 208.

(2) विविक्ते दृक्परिणतौ बुद्धौ भोगो ऽ स्य कथ्यते । प्रतिविम्बोदय: स्वच्छे यथा चन्द्रमसो ऽ म्भसि ॥

(3) *Yoga-Sutra-bhasya.* I. 4; II. 93 ef.

(4) M. Hiriyanna in Journal of the Oriental Research III. ii. 109. The Sasti-tantra is referred to in the Ahirbudhnya *Samhita* of the *Pancharatra* :

able enough for *Isvarakrisna* was a disciple of *Varsaganya*. The SK was written in the third century A. D. and is profusely commented upon. 5

The problems raised by the SK are two-fold: Textual and philosophical. These problems have been raised by the critical study of the text from ancient times. The textual problems such as (i) 'absence of *Mangala*' and (ii) 'Loss of *Karika*' are due, perhaps to the lakuna in the text. Though it contains a very few variants (6) yet the text is most heavily and incessantly used.

The text of the SK begins with the word '*Dukkha* (7) which is inauspicious. Generally every Indian work begins with a benedictory stanza. The author of the *Mahabhasya* (8) specifically recount's the advantages of *Mangala*; and yet the SK has none of it. *Vachaspati* was aware of it and he himself has supplied two verses with the remark: "though Dukkha is inauspicious, yet it is quite fit to mention it at the beginning of a *Sastra* which aims at destroying it (9). But the *Mathara- Vritti* has a *Karika* at the opening which looks like the original benedictory verse:

कपिलाय नमस्तस्मै येनाविद्योदधौ जगति प्रग्ने ।
कारुण्यात्सांख्यमयी नौरिह विहिता प्रतरणाय ॥

The *Gaudapada-bhasya* has it in prose form. (10)

The other textual problem is about the loss of a *Karika* In text we have before us there are 72 *Karikas* of which the last three are historical, the discussion of the *Sastra* being closed in K. 69. (11) Hence some editions and manuscripts present only 96 *Karikas*. For instance the *Gaudapada-bhasya* has 69, as also the edition of Colebrooke. But according to K. 72, Wilson's edition and the Chinese tradition the original SK is of 70 *Karikas* in all. Then the question arises which is the last *Karika ?*

Late *Lokamanya* Tilak discovered that the *Gaudapada-bhasya* on K 61, as a matter of fact, covers two *Karikas* instead of one. Hence with scrupulous care he reconstructed the other *Karika* (12) from the *Pratikas* in the *Bhasya*. But it is observed that the newly found *Karika* only repeats for criticism what is given in the *Svetasvatara Upanisad*

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(5) Important commentaries are:
(1) गौडपाद–भाष्य (2) माठर–वृत्ति (3) वाचस्पति–तत्त्वकौमुदी. (4) शंकर–जयमंगला (5) नारायणतीर्थ–चंद्रिका (6) नरसिंह–तरुवसन्त etc

(6) Variant's are found in K 1, 8, 14, 15, 17, 23, 24, 26, 27, 28, 29, 30, 41, 50, 55, 56, 65.

(7) K.1. दुःखत्रयाभिघातात् ...

(8) „ मंगलादीनि शास्त्राणि पृथन्ते । आयुष्मात्पुरुषकाणि भवन्ति...." महाभाष्य.

(9) „ यद्यपि दुखःमेगलं तथापि तत्परिहारार्थत्वेन तदपघातो मंगल एवेति युक्तं शास्त्रादौ तत्कीर्तनम् ", वाचस्पति in तत्त्वकौमुदी

(10) M. Ledreus– 'Indian Culture' III. 281.

(11) माठरवृत्ति has 73 Karikas
तत्त्वकौमुदी „ 72 „
नारायण „ „ „
हिरण्यसप्तति of the chines Tradition has 71 with the 63rd missing.

(12) कारणमीश्वरमेके ब्रुवते कालं परे स्वभावं वा । प्रजाः कथं निर्गुणतो व्यक्तः कालः स्वभावश्च ॥

(13) and has little occasion in the text and context.

The *Sankhya Darsana* of *Isvarakrisna* nowhere recognizes the authority of the Veda. In the very second K., the heaven achieved by performing Vedic sacrifices is condemned as impure, unstable and inferior; and though the SK accepts "Word" as a means of knowledge (K. 4.), yet there it does not refer to the Vedic word but stands for the 'word' of the *Sankhya Acharyas*. Is it not antagonism to the Vedas? *Sankaracharya* has levelled this charge against the *Sankhya Darsana*. (14)

It is a fact that *Sankaracharya* criticizes *Sankhya* by taking his stand on the *Upanisadic* philosophy. But he too accepts that much part of *Sankhya Darsana* is not at variance with the Vedanta. Similarly the ancient authoritative works like the *Mahabharata*, *Puranas*, *Manu* and other *Smritis* accept *Sankhya* views on evolution, the seeds of the *Darsana* are found even in the *Upanisads* and like a true Indian *Darsana* it advocates "Liberation through knowledge only". The *Svarga* achieved by performing Vedic sacrifices is condemned by the *Upanisads*, *Gita* and other orthodox works also. Only, the SK is silent about the authority of the Vedic word. Will that be called antagonism to the Veda?

The term '*Jna*' appears in K. 2. There it is mentioned in connection with the superiority of discriminatory knowledge which brings emancipation over the heaven achieved by Vedic sacrifice. Thereby we feel that unless the '*Jna*' is known, there will be no salvation for an individual soul. But curiously enough, the '*Jna*' does not appear later on in the SK, nor is the term anywhere explained Does it mean that *Isvara-krishna* first used the term under some influence (14)a and then dropped it as an afterthought?

In K. 10 we are told that *Vyakta* is: *Hetumat*, *Anitya*, *Avyapi*, *Sakriya*, *Aneka*, *Asrita*, *Linga*, *Savayava*, and *Paratantra*. and the *Avyakta* is just the opposite i. e. it is *Ahetu*, *Nitya*, *Vyapi*, *Akriya*, *Eka*, *Anasrita*, *Alinga*, *Niravavava* and *Svatantra*.. In K. 11 we are told that Vyakta and Avyakta are: *Triguna*, *Aviveki*, *Visava*, *Samanya*, *Achetana*, and *Prasavadharmi* and *Purusa* is "Dissimilar and yet Similar." He is dissimilar in the following respects: i. e. he is *Atriguna*, *Viveki*, *Avisaya*, *Asamanya*, *Chetana* and *Aprasavadharmi*. but he is similar with the *Avyakta* in being *Ahetu* etc. If it is so, then Purusa must be *Eka* (one). But the *Sankhya Darsana* acknowledges plurality of *Purusas*, *Gaudapada* and *Mathara* state that Purusa is one but *Vachaspati* and the *Jayamangala* Tika hold that the *Purusas* are many. Then what is the correct position? The SK categorically asserts (in K.18) purality of *Purusas*. So *Gaudapada* must have erred. On this Wilson remarks: Either herefore, *Gaudapada* has made a mistake or his "*Eka*" is to be understood: that soul in general is one only, but that it it single or several, in its different migrations or as Mr. Colebrooke renders it 'individual'.

The *Sankhya Prakriti* is made of three *gunas*-Satva, Rajas and Tamas (K.12).

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(13) स्वभावमेके कवयो वदन्ति कालं तथान्ये परिमुह्यमानाः।
देवस्यैष महिमा तु लोके येनेदं भ्राम्यते ब्रह्मचक्रम्, श्वे. उ.। also in *Susruta* I. 10.

(14) *Vedanta Sutra bhasya* on II. I.

(14-a) ज्ञाज्ञौ द्वावजावीशानीशावजा ह्येका भोक्तृभोग्यार्थयुक्ता। अनन्तश्चात्मा विश्वरूपो ह्यकर्ता त्रयं यदा विन्दते-ब्रह्मेतत् ॥ श्वे. उ. I. 9, also in VI. 2 and VI. 17

These *gunas* cannot be grasped ntellectually (15); their existence is simply inferred from their effects. The word *Guna* has a double meaning (16). It means the quality and also a bond in the form of three-fold rope. But how could *Sankhyas* infer the *gunas* and whence their colours ?

The process of arriving at the conception of three *gunas* might have been as is indicated below :

All the *Darsanas* accept five senses. But before their number was fixed, only three senses were recognised. The Indian Logic broadly divides senses into (a) those reaching the objects and (b) those not reaching. In the first category are included Touch, Taste, and Hearing; and in the Second, Vision and Smell. The three senses of the category can be reduced to only one under the general designation– Touch, for, tasting and hearing are only special types of touch. Thus the senses can be counted as three only Touch (*Vāyu*), Vision (light) and Smell (earth). These three (17) could have helped in arriving at the concept of three *gunas* for *Vayu* is the seat of Rajas, light of Sattva and earth of Tamas.

The three *gunas* have their colours but in all probability they are gifted by the *Ayurveda* In the human body, the seat of the light is in the cerebrum in the form of grey-coloured nerve fibres. That is the colour of Sattva. The body gets its activity from the circulation of blood and the red colour of arteriel blood is the colour of Rajas. The impure venous blood is dark in colour and it brings giddiness and lethargy. That is the colour of Tamas and those its effects.

It is reported that the three *gunas* which make the *Prakriti,* are, at the beginning of creation, in a light state of balance. Unless that balance is broken, evolution cannot start. But how is the balance to be broken ? There is no one to disturb it. *Sri Sankaracharya* has put his finger on this point (19). In the theistic *Sankhya* (i. e. Yoga) that function is done by *Isvara* (20) but the other *Sankhya* does not accept any other principle except the duality of *Prakriti* and *Purusa*. Of these *Purusa* being non-doer he cannot disturb the *Prakriti* and the balance remains in-tact. But the *Sankhyas* answer by simply stating that though *Prakriti* is insentient, it acts intelligently. For the enjoyment of the *Purusa* she breaks the balance of the three *gunas* and starts evolution. Or it may be due to the destiny of the *Purusa*.

Sankhya accepts plurality of souls. Each individual soul is seer, knower, Sentient eternal, changeless and distinct from *Prakrit* and her evolutes. He is not concerned

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(15) cf षष्टितंत्र– गुणानां परमं रूपं न दृष्टिपथमृच्छति । यत्तु दृष्टिपथं प्राप्तं तन्मायैव सुतुच्छकम् ॥

(16) cf विज्ञानभिक्षु– 'गुणशब्दः पुरुषोपकरणत्वात् पुरुषपशुबन्धक त्रिगुणात्मकमहदादिरज्जुविनिर्मातृत्वाच्च'।

(17) cf छां. उ, VI. 8

(18) cf. अजामेकां लोहितशुक्लकृष्णां बह्वीः प्रजाः सृजमानां सरुपाः ।
अजो ह्येको जुषमाणोऽनुशेते जहात्येनां भुक्तभोगामजोऽन्यः ॥ श्वे. उ.IV. 5

(19) *Vedanta-Sutra-bhasya* on II. 2. 4.

(20) MBh. *Santi* 300.2 and *Nilakantha* on it : अस्ति तटस्थ ईश्वरः...अयस्कान्तमणिवत् । उदासीनोऽपि ईश्वरः स्वसत्तामात्रेण प्रधानं प्रवर्तयन् भक्तताननुगृह्णाति । Similarly वाचस्पति in his तत्त्ववैशारदी– ईश्वरस्य धर्माधिष्ठानार्थं प्रतिबन्धापनय एव व्यापारः ।

with the play of *Prakriti*. Such individual souls are many (K. 18) because of their separate births, deaths, senses, their individual efforts and a variety of three *gunas*.

This is, indeed, a very difficult position taken by the *Sankhyas*. The difficulty is felt when so many souls lay claim to liberation. (Kaivalya). As the *Sankhyas* hold the souls to be sentient and changeless, there is absolutely nothing to distinguish one from the other When all the souls are alike like rain-drops, why should some be bound and some released ? If one is bound, all will be equally bound and if one is released the others also will be free. If to avoid this, we accept some individual inherent distinction (21) in each individual soul, then we will have to admit that there is inherent distinct arrangement of bondage and release for these souls. i. e. those who are bound will remain so and those who are released will be released for ever. If we do not accept the scheme of inherent individual distinction in souls and say that the destiny of the souls is responsible for their bondage and release, then we are confronted by a curious position. Destiny is a modification of Buddhi and has nothing to do with souls (i.e. Chiti Sakti). If the plurality of souls is due to variations and modifications of Buddhi then it amounts to saying that cause and effect are in two different places: Cause (destiny) in Buddhi and effect (plurality) in souls. In order to avoid this situation if we abandon plurality of souls, we will be accused of accepting the *Vedanta* View.

The K. 31 states that the senses function automatically and there is none to supervise their activity (22). Without any external aid, the senses are said to work in unison like an army moving to battle-field where individual soldiers go on fighting without confusion and guidance.

But how could senses which are inert, function without somebody to guide them, some sentient controller, supervisor ? The *Sankhyas* assure that there is no need of a guide for, with a view to bring enjoyment or liberation to the soul, the senses function in proper order (K. 57). The illustration in this case is that of cow's milk flowing for the calf. The *Sankhyas* reject any supervisor for they want to avoid any possibility of a controlling of God. Though they nowhere reject God openly, yet maintain a position, as described above by which they can do away with God.

As matter of fact God is required in any philosophical system either to control creation by inspiring the insentient cause (such as atom etc.), to get it in motion and evolve; or to succour the helpless individual souls in their effort at emancipation. The *Vedantinas*, *Yogins* or *Naiyayikas* have accepted God for this or that purpose. But the *Sankhyas* do not feel any necessity of God. According to them *Pradhana* which is insentient, binds the souls in the Web of three *gunas* and then withdraws it when the souls get discriminitory knowledge (*Viveka Jnana*). *Prakriti* alone acts for the enjoyment or release of souls and there is no one to guide her (K. 62, 63).

According to K. 64, individual soul owing to enhanced clarity of Sattva in his Buddhi, feels that he is free from *Prakriti*. This pure discriminatory knowledge arises in him by constant study and concentration. He then begins to think : " I do not exist; Nothing is mine; I am

(21) स्वलक्षण चैतन्य cf " तदा दृष्टुःस्वरूपे ऽ वस्थानम् " । योगसूत्र I-1-80

(22) न केनचित् कार्यते करणम् । (K.31)

not there ". This does not mean that he immediately dies and his senses cease to function. Like the potter's wheel set in motion, his body continues to work and then stops in natural course. During the interval the *Prakriti* plays her part and supplies him with enjoyment. But the enlightened soul who possesses discriminatory knowledge feels that that activity of Prakriti is non-existent for him. He has nothing to do with it. He is so indifferent. As a result, during the life-time of the enlightened soul, though he possesses the mortal frame, he has neither pleasure nor pain and even after the fall of the mortal frame, his emancipation remains in-tact.

The *Sankhyas* use the word ' *Kaivalya* ' for liberation of the soul. This word suggests that the *Sankhyas* do not want to describe any special condition of the soul after death, the soul being unchanging sentient entity. Then what happens when Kaivalya is attained ? What is the actual change ? Kaivalya only means that the Buddhi of the enlightened soul, which before attainment of knowledge was over-powered by Tamas is gradually cleaned by the increase of Sattva. The Prakriti had enmeshed him by means of one constituent and is now releasing him with the help of the other. Hence the statement of the SK :

रूपैः सप्तभिरेव (23) तु बध्नात्यात्मानमात्मना प्रकृतिः।
सैव च पुरुषार्थं प्रति विमोचयत्येकरूपेण (24) (K63)

But then there are so many difficulties. It is true that in keeping with the Indian philosophical tradition of " liberation through knowledge " the *Sankhyas* hold. " Viveka *Jnana* " as a means of Kaivalya. But in Sankhya there are only two cardinal principles - *Prakrili* and *Purusa*. Both are eternal, distinct and omnipresent. Under such circumstances even if *Purusa* gets full ' Viveka *Jnana* ', he being seer and knower will always see *Prakriti* at play, inspite of all his rejection of her. This difficulty can be set aside in the following way.

Small boys play with toys in their childhood. But when they grow up, they wonder how they were ignorant enough to find pleasure in such worthless things as toys. Or this same can be explained in another way. Abhinava-gupta has suggested a theory which explains complete absorption of the spectator's mind while witnessing a drama. Accordingly when the scenes from the lives of *Rama* and *Sita* are being enacted on the stage, the spectator forgets himself and experiences the sentiment of 'Love ' or ' Pathos ' by a mental process called " equalization ". The same might happen in the case of an enlightened soul, who while witnessing the play of *Prakriti* forgets himself through ' equalization ' i. e. by seeing his own reflection in the Mahat (Buddhi).(25)But after attainment of knowledge, that equalization is destroyed and he realizes himself distinct from *Prakriti*; that is Kaivalya.

Again there is a difficulty. As the *Prakriti* is made of three *gunas*, Buddhi being a product of *Prakriti* must have the three *gunas*. Sattva accompanied by Rajas and Tamas, in howsoever disproportionate measure they might be. The trio does not leave one another's company. By the growth of one, the other two may become more and more thin but will never completely disappear. Thus in the *Viveka-*

23) The seven forms of Prakriti are-Dharma, Adharma, Ajnana, Virayya, Avairagya, Aisvarya, and Anaisvarya.

24) See on Page 89 (25) (25) See on page 89 (26)

Jnana where the Sattva is said to be a little Rajas and a little Tamas and in proportion with the quantity of Rajas and Tamas. *Viveka-Jnana* will be impure and Kaivalya incomplete.

This difficulty can also be solved. The discriminatory knowledge is only a means to an end viz. Kaivalya. As soon as the end is achieved the means ceases to exist, leaving just an impression. Hence the K. 64 states & नास्मि न मे नाहमित्यपरिशेषम् ।' using the two significant words 'iti' and '*aparisesam*'. Hear 'iti' means 'thus' and *aparisesam* means "without leaving behind even the *Viveka-Jnana*" This point is made clear in the *Yogasutra-bhasya* (27). As long as the little Rajas and Tamas remain in the discriminatory knowledge, the mortal frame clings to the enlightened soul But as soon as the body falls, the *Viveka-Jnana* also disappears and Kaivalya is complete.

(25) S. S. Suryanarayana Sastri thinks that this is an inter-polated *Karika*. Late B. G. Tilak thought that it was dropped from the Chinese *Hiranyasaptati* through the oversight of Paramartha. It agrees with the *Sankhya Sutra*. III. 73

(26) cf " वत्तिसारूप्यमितरत्र " यो. सू. I-1-4.

(27) "अतो विपरीता विवेकख्यातिरित्यतस्तस्यां विरक्तं चित्तं । तामपि ख्यातिं निरुणद्धि तदवस्थं संस्कारोपगं भवति "। योगसूत्रभाष्य on I 1, 2.

My Idea of the Bhagavadgita

(By *Sri G V. Naik M. Sc. Bombay.*)

यत्र योगेश्वरः कृष्णो यत्र पार्थोधनुर्धरः ।
तत्र श्रीर्विजयो भूतिर्ध्रुवा नीतिर्मतिर्मम ॥

The old order changeth, yielding place to new. And God fulfills himself in many ways,

Lest one good custom should corrupt the world.

–Tennyson.

A study of the *Bhagvadgita* is of vital importance. It is the most precious jewel of ours. It has inspired many sages and for ages has served to cement the structure of human society. With deep reverence to it and with prayers to God, my aim is to reinterprete the *Bhagvadgita* so as to get a truly convincing picture of the Universe.

I read the *Bhagvadgita* from different angles; first as a devout *Hindu*, then as a student of mathematics and physics, and finally as a common human being on this planet. It is only in the final stage that I could get some idea about it. The knowledge of mathematics and physics provided me with the language and terminology to express my thoughts.

"*Bhagavadgita*" as a dialogue between Lord *Krishna* and *Arjuna*, throws light on the following main principles which form the very essence of our existence.

(i) Meaning of "Soul".
(ii) Theory of *Karma* (कर्मयोग). This will be called "Theory of Action".
(iii) Renunciation of action itself and renunciation of fruits of action.
(iv) Influence of natural impulses to goad oneself to action.
(v) Faith in one's teacher.
(vi) Absolute " I " does not exist. There is an undivided, unmeasurable, dimensionless Universe.

To explain what I feel about each of the above principles, I shall first ascribe meaning to certain terms, I shall use hereafter

(1) **Real.** : "*Real*" implies anything that can be realised through the senses. Hence imagination which is the quality of the head, is real.

(2) "**Elements**" : By elements I mean solids, liquids, gases, space, time and Mind which is endowed with the qualities of the head and the heart.

(3) **Universe** : The Universe is an additive class of sets including a nuli set, each set, consisting of one or more of the above elements.

(4) **Science** : Science is an orderly way of studying any topic. It may lead either to a social science or to a physical sience. Sience is wider in significance. I see no conflict between science and true religion. Religion is one offshoot of science. It is science which gave rise to religion. There can be science without the so-called religion, but there cannot be true religion without science,

(5) **Fundamental States** : These are birth and death.

(6) **Fundamental notions:** Associated with the fundamental states are the two fundamental notions namely Joy and Fear, though their roles may change sometimes for, every birth need not be 'Joy' and every death may not cause 'fear'. These two will be called fundamental "FJ"s.

(7) **Existence of God:** Primarily these two "FJ"s led human mind to think of some supernatural power. It gave rise to Nature-worship, worship of Deities and spirits" and Pure worship of formless God. In short one has to accept the existence of God, which like Newton's first law of motion cannot be experimentally proved and yet its truth cannot be denied.

(8) **Concept of Generalised Energy:** Modern Physics can not only speak of matter and energy but also of matter or energy. I use the word energy in the following sense.

Energy is that which arises due to annihilation of one or more elements or due to interaction or friction between different parts of the same element or between different elements themselves.

Hence **Generalised Energy** is physical energy coupled with energy of thought, will-power, all emotions and temptations.

(9) **A body:** A body is a structure built out of one or more elements.

With these preliminaries, now take, one by one, the principles preached in the *Bhagawadgita.*

(i) **Soul:** Soul is a quanta of generalised energy, which is capable of gathering around itself one or more elements to form a body. We can talk of "Soul" relative to certain living creature. Soul, like a magnetic pole, has no isolated existence. It is not a static thing for all the time. It can change and has to change. Its inherent strength or potentiality decides the nature of the species, thus giving rise to all the visible and non-visible living world.

I will discuss "soul" with reference to a human being. Human life is the visible part of the spectrum of the whole journey of the soul. Before coming to Human State, the soul has to travel through some living world, and after Human State has to pass on to some other living world.

A human body of flesh and bone becomes a human being when the soul gets infused into it. The nature of the

human being is decided by the intrinsic character of the soul The soul of the human being is not the same as the soul of another. As the soul ushers with a new body into the human world, it cannot at once sever all the influences and connections with the previous living world. Many of the ceremonies performed at the birth, which are actually prompted by the two fundamental " FJ "s are aimed at either nullifying the bad influences of the previous journey or at making the further journey i. e. human life, the smoother.

" The soul " for its very continued existence has to carry on two functions. One is that it has to be in dynamical equilibrium with the body it occupies and the other is that it has to be in harmony with the surrounding living and non-living world. The first function develops the body itself and assigns duty to different parts of the body. These faculties of the senses help, it in the other function, with the help of these instruments, the soul interacts with the surrounding world. The so-called ' Education ' is a part of this interaction. The two functions go on simultaneously, one algebraically aiding the other.

Therefore, the soul is the creator and absorber of all actions. Good actions increase its positive energy and bad actions increase its negative energy. The quanta of genralised energy, forming the soul, continuously changes. Its frequency, vibrations, so to say, goes on fluctuating. If we look upon " Soul " as something that is eternal, non-changing, non-affected, and as a mere spectator, then there will be no room for further progress.

Thus the intrinsic character of the soul goes on changing. A stage comes sooner or later when it cannot be in dynamical equilibrium with the body it occupies, and hence, has to separate from the body physically. Thus comes the so-called " **Death** " to that human being. The quanta of energy that escapes, is a different one, from one which entered the body, at the birth Its own capital decides what type of the body, it can accumulate around itself. The ceremonies performed at the death, again dictated by the two fundamental " FJ s," are designed to serve a two fold purpose : One is to nullify or minimise the evil effects that may arise due to the recoil of the outgoing soul on its immediate surrounding world, and the other, is to assist the soul in its onward journey, as well as, to satisfy the unfulfilled desires of the soul.

This journey goes on continuosly, passing many times through the human stage. The quanta of energy forming the soul, gets purged of its negative energy slowly, and its positive energy goes on increasing. Finally when the negative energy in reduced to zero, the soul is saved from the pangs of further births and the positive energy on saturation has the capacity to fall back, disintergrate and mix with the Universe. Thus comes the salvation or so-called "*Moksa* " to a human beings.

ii) **Theory of Action** (*Karma*)*:* *Karma* or ' action ' is any activity of the soul. We confine ourselves to its activity during the human stage.

The law of *Karma* which is helpful to me is that which teaches me to follow the path of duty, and compels me to act, not aimlessly but with a definite aim and also with the hope of getting a fruit. For, no man can ordinarily act effectively unless he acts with the hope of getting something out of it. One can see this, in any walk of life. Even in the discharge of our duties in everyday life, we are guided by the two fundamental " FJ " s.

But the law of *Karma* does not stop at this point only. It further teaches me that

no action is lost. It does not produce its own good or bad effect which is shaped by the external world also. There is such a multitude of causes at work that the effect of one's efforts may not be visible. In other words, the wordly success or fruit we had in mind, may not materialise. But the law of *Karma* assures us that the actions have changed the intrinsic character of the soul, with the result that its capacity to act now, is different. Failure in an endeavour is no excuse for stopping of our efforts, for though an action, may not lead to success, yet the so-called " fruit ", cannot result without some sort of action.

(iii) Renunciation of action itself or of fruits of action.

'Soul' for its very existence, cannot renounce action. Every action has its own effect. None can evade the action. To talk of renouncing, would be shirking of responsibility. It is unscientific and however high sounding it may read, it is sheer ignoranece of the true state.

It is true that just as chloroform paralyses the human body for some time, certain *Yogic* exercises or certain penances or a certain way of calm thinking may preface the human mind, to be non-attached to fruits of action, but this cannot continue in every birth. We can break one law of nature with the help of another, but it is not possible to break every law of nature at the same time.

To renounce any action or even any fruit of action, would be tantamount to the ending of the process of development of the soul and its onward journey to *Moksa*. But at the same time over-attachment to anything and non-acceptance of failure as also a part of development, will defeat the very purpose of action.

(iv) Influence of natural impulses. The basic natural impulses are formed by the previous history or life of the soul. This does give an indication of the future course which the journey of any particular soul may take. Yet under the guidance of a teacher who is a more experience soul with determined effort, backed by religious ceremonies, or what is more, by prayers to God, the good impulses can be further strengthened, and the effect of bad impulses can be minimised. Therefore the original impulses can be reoriented successfully so that they become natural impulses for a higher and a better state.

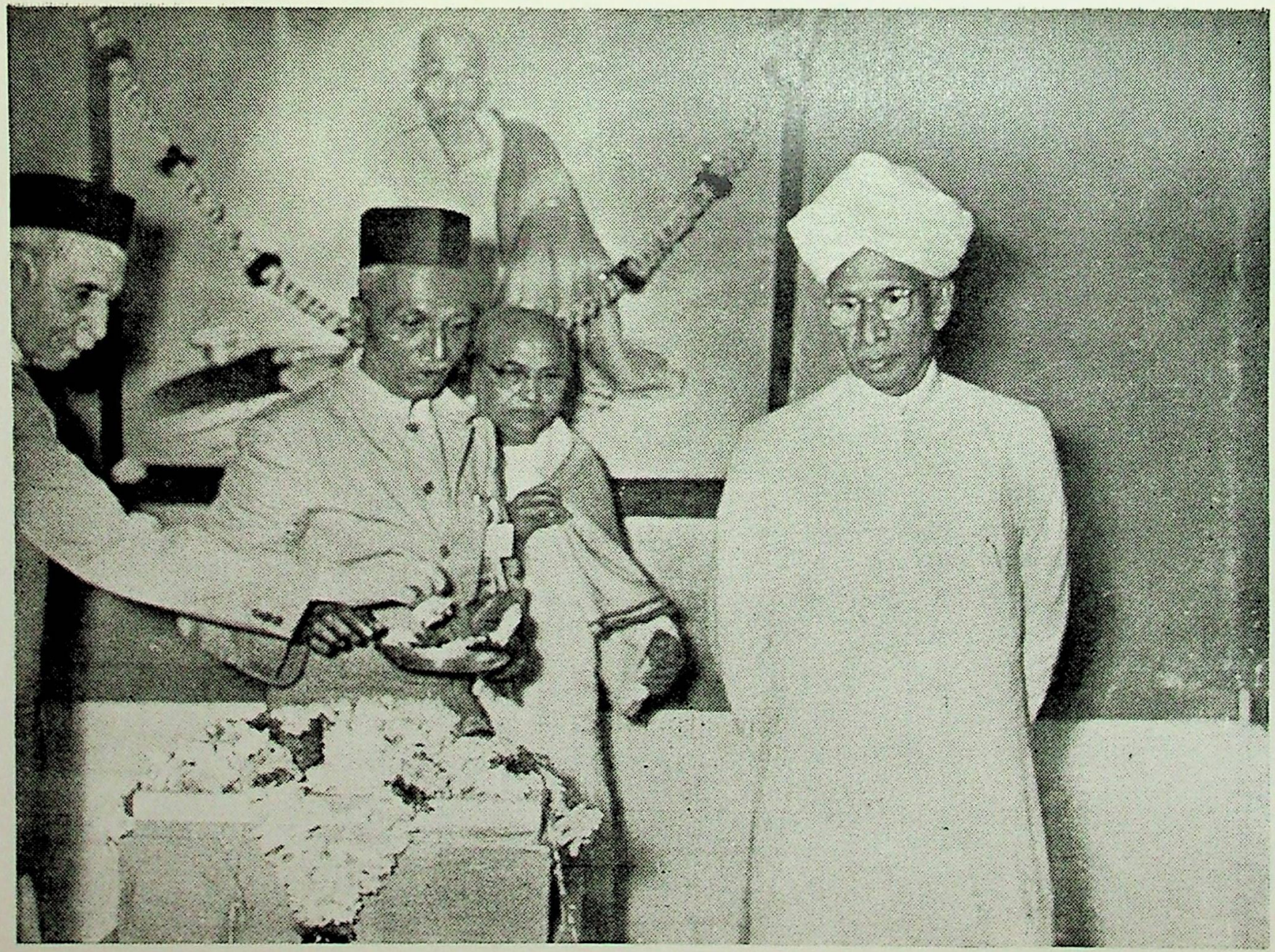
(v) Faith in one's teacher. In everyday life, in doing any work as a part of our duty, we obey the orders of our seniors and superiors. When we consult any specialist in any branch, we go according to his advice. This is precisely what Lord *Krishna* at last tells *Arjuna*. He advises *Arjuna* not to worry about anything but to have faith in him and act according to his instructions. That would absolve everyone of any blame; because Lord *Krishna* is convinced that he himself is doing his duty to the best of his capacity and wants his chosen associate, *Arjuna* to do his duty in turn. Lord *Krishna* is the teacherand the protector of *Arjuna*.

(vi) " Absence of Absolute I " This point is clear from the journey of the soul itself. At no stage does the soul exist by itself. Chapter XI of the *Bhagavadgita* gives a thrilling account as to how Lord *Krishna* synthesises the whole Universe within himself. There is no absolute I, as such. The so-called ' self ' is like a molecule in a chain of molecules, which is a chain within a set of chain of elements forming an endless, un-measurable, undivided and dimensionless Universe.

ब्रम्हार्पणं ब्रम्ह हविर्ब्रम्हाग्नौ ब्रम्हणा हुतम् ।
ब्रम्हैव तेन गन्तव्यं ब्रम्हकर्मसमाधिना ॥

हरिः ओम् तत्सत् हरिः

Dr. S. Radhakrishnan
in the Sanctum Sanctorum of Gurudeva Mandir,
(18-12-1965)



Glimpses of The Life and Philosophy of Count Hermann Keyserling

(By : Dr V. V. Athalye, L. M. S Satara)

I

His Life

Keyserling was one of the most popular modern philosophers of the West. He has given an autobiographical sketch in one of his books, namely, " The World in the Making."

He was born in 1880. Two peculiarities of his nature were noticeable in his childhood : one indicated his impressionability, suggestibility, receptivity, adaptability and quick perception; and the other made known his volcanic violence of a primitive type, with the instincts of a conqueror and a ruler. These two peculiarities gave rise to a constant struggle in his mind. The first inclined him to achieve mental development and the second to attain the physical one. The dualism was apparently a queer co-existence of opposite characteristics in him.

A. The Man of Force in him.

In youth he resolved to be solely the man of force. From 1898 to 1900 he was an idol of primitive health and brute strength and became famous everywhere on that account and was much pleased with himself. But he could not continue to have this pleasure for a long time. Just when he was 21, he received, in one of the duels he participated in, a wound that severely hurt the muscles of his chest, which would have resulted in death, had he not an exceptional recuperative power. But the event so much debilitated him that it was then impossible for him to consider the physical force as the highest human value. However this accident gave unexpectedly a favourable turn to his life. He began to concentrate his mind on the spiritual force. He had a new vision that was followed by new desires.

B. The Man of Spirit in him.

The man of force in him was soon replaced by the man of spirit. The spirit rose to mastery, as he writes, not through the medium of his consciousness but rather through the

unccnscious. He was now under the influence of the unconscious and began to grope in all directions in order to understand the progress of spirit.

He then happened to come across H. S. Chamberlain's book 'Foundations of Nineteenth Century'. He could find a kind of relationship in many respects between his own nature and that of Chamberlain; he thought he could see himself in Chamberlain, such as he was, as in a mirror. Thereafter started the readjustment of his nature, which was much assisted by Chamberlain's book.

Scon afterwards, he came into contact with Rudolph Kassner, a German mystic. For almost two years continuously, he used to go to the mystic every afternoon. Kassner laid open before him treasures of mystic literature and awakened in him the sense of the art of writing for which, Kassner thought, he had a latent inclination. The mystic taught him how to transvaluate all values and this was followed by a corresponding inner revolution.

Keyserling was grateful to Chamberlain for the spirtual help his book rendered to him. He was reborn as a spiritual personality due to Chamberlain. The meaning of every peculiar individual activity was becoming clear to him, and in him was stimulated an urge to develop his various aptitudes towards which he had been impassive till that time. History testifies to the fact that many great men had been so benefited by spritual guides, for example, Ramakrishna by Totapuri, Vivekananda by Ramakrishna, and Nehru by Gandhi.

Keyserling was now definitely after personal perfection instead of objective achievement. He moved onward from the stage of becoming and receptivity, to the pursuit of being and creation. In his life this was a period of seeking without finding and obviously bitter and difficult. But he gladly accepted it. This period of preparation was spread over a good many years. Such a patient austerity is needed not only in spiritual progress but also in material one. It is a great mistake that man should expect to be great in his private or public life with a very little effort and within a very short time. Keyserling persisted in the spiritual preparation with undaunted devotion; he denied himself anything that could be considered as a really personal life.

During this period it became evident to him that understanding

was more important than knowing, for self realisation could be attained only on the plane of understanding. The key to self-determination that was obvious in his life thenceforth, was to be found in this recognition of the significance of understanding. And it was this recognition that led afterwards to his comparatively rapid spiritual attainments. That there was difference between knowing and understanding, was the cause of his founding, in course of time, the School of Wisdom which was different from a university in its conception.

Keyserling earnestly desired that his intellectual and spiritual organism be so transformed as to become a perfect instrument of expression for universal good. And with that in view he was striving to mould his life.

C. Difficulties in the Spiritual progress.

But the process of understanding and transformation is beset with insuperable difficulties that surround human nature. The *asuri* or demoniac endowments alluded to in Bhagvadgeeta are of this type, for example anger, arrogance, ostentation and excessive pride. These are inner obstacles and they prevent a thorough contact between inner ultimate spiritual principle or the real Self and the outer world of reality. But understanding does not reach its perfection in the absence of such a contact. Apart from these difficulties, there is another great one, namely, untimely crystallisation of views and opinions. Innumerable thoughts, experiences and influences constantly rush in from outside. One need not fear them but must take care of them. They must not be permitted to crystallise or consolidate prematurely.

Keyserling was very much cautious in this respect. For years he did not allow himself to possess any personal opinions or to go in for any argumentation or disputation, though he was open to all experiences and influences, external as well as internal. He could thereby reach the stage of spiritual ripeness. And it is worth remembering that when he was thus spiritually mature, the expression of all his thoughts proved to be highly sublime. Such a sublimity is imperative not only in the spiritual but also in the material progress, for life is both spiritual and material.

D. His Stay in Vienna.

He was for some time in Vienna. During this period he met an ideal man who was above all opinions and knew every thing directly and even perfectly, for he lived in direct rela-

—tion to the totality of th universe. The understanding of this exalted man had not emanated from external knowledge to envelop his mind with its layers and abstained from pigeon-holing of thoughts which scientists almost always resort to.

Keyserling was originally inclined to be a critical philosopher and therefore, he used to subject his own thoughts and acts to this test. But now he was changed.

E. Poverty, a Spiritual Help.

Let us at this stage think for a while over his financial conditions. Four years after the accident in the duel, that is, in 1905, when he was 25, he lost all his possessions on account of the Russian Revolution and had to pass two years in utter poverty. But the experience of this indigence too proved later spiritually beneficial, for his attitude towards life was being transformed, as we have seen before, since the man of spirit in him, was awakened.

F. Inner Adjustment.

From 1908 onwards, he did not consider himself a temporary resident on earth, like so many beings that come to birth and die. But he firmly believed that he occupied a definite place in the natural and cultural plan of the world. And this indicated that an inner adjustment had been set up within him. Everything undoubtedly depends on inner adjustment. He was now entering the higher plane of meaning.

His whole attention had been concentrated on his spiritual advancement. A period of 10 years approximately from the 21st year of his life onward was devoted to the inner adjustment. During these years, he had almost no personal life; he tried to be completely characterless. By about the end of this period, when it was requisite, he had taken up Indian Yoga-exercises in order to be able to concentrate uninterruptedly on any subject for any length of time.

G. Real or Spiritual Birth.

The moment of his spiritual birth, which had its roots in his acquaintance with Chamberlain, came, when he was 31. It was to take place through his spiritual creativeness; and it occurred accordingly. So far he had not allowed himself to form or give vent to any opinions. But the faculty of understanding which he had developed through a long spiritual preparation qualified him to present to the world his perfected thoughts and opinions. His life henceforth became a life of creation and presentation. He now desired to have his own experience of

the outer world. With all these things in his mind he undertook a journey around the world.

H. He becomes a Philosopher of Significance.

He had already, through the spiritual austerity, developed to a considerable extent, the capacity to look through and beyond differen and numerous religions, cultures an philosophies which are to unripe minds, the ultimate values of life. His original disposition, as told before, was one of a critical philosopher. But through his own efforts and the assistance of his worthy guides, he, transformed it into that of a philosopher of significance.

During the journey, he often felt from the depth of his being an unconquerable urge, for activity; the journey helped him know that what he had imagined to be the very climax of his achievement at the end of the preparatory period, was only a preliminary stage of the intended achievement.

I. Progress after Spiritual Birth.

His progress became speedy; the difference between the man of force and the man of spirit, disappeared from his mind; body, mind and soul he could know now to be only different aspects of one life; and he could see their synthesis in one stream, the physio-psycho-spiritual stream of life. His life became increasingly fuller. He no longer considered himself something isolated from the universe; he, with full consciousness and all his energies, became a partner in the development of the universe. He had first learnt to maintain the attitude of disinterested witness towards the reality of life, inspite of cruel vicissitudes that he had to face frequently. But afterwards, even the attitude of an impersonal observer vanished and he identified himself with every movement of the universe as his personal experience. He did no longer complain of the accident in the duel, for that misfortune had helped him know himself.

J. His Universal Attitude and his Undertakings.

(i) He decided for himself that, to live for the highest good of all, was his duty and he tried to fulfil it in a most austere manner. In fact, every individual lives for all; there is no such thing as individual isolation; each represents all.

ii) He held that it was essential to bring back to religions and other life-forms, through understanding of their meaning, the depth which they had lost, for cultures and religions

provide mankind with models of ideal life. He therefore devoted the best of his energies towards this consummation.

iii) Transformation of all externalised knowledge into essentials was in his opinion a great need of man for it is on the basic of essentials thats character is built a new. His life was an example for others to follow.

He considered these three problems to be some ot the burning problems of the present age The world would find its deliverance, he thought, in the solution of these problems. It is worth while to note the aims of the School of Wisdom which he established afterwards at Darmstadt. They were the following mainly :

1) Rejuvenation of life on spiritual basis, with the help of appropriate psychological methods.

2) Pushing the world a little distance forward and upward.

3) Founding living centres of the new way of spiritual life.

He firmly believed that the seekers and representatives of spirtual life, should not be required to earn their livelihood; for their life is thereby deformed, though some of them, like himself, reach brilliant attainments, the tension acting in their cases, as an incentive to more heroic determination.

He could see the impediments in the way of the of the work of the School of Wisdom, the chief among them being the utter impossibility of solving fundamental problems on the basis of a philosophy which has merely an academic recognition in the minds of the people and has been founded simply on verbal definitions and not on the understanding of living meaning.

His School, therefore, laid a great emphasis on imbuing the minds of is students with the following doctrines :

1) Qualities that are considered by almost all people as determined by fate and hence unchangeable can be changed with powerful spiritual efforts.

2) Man can become the master of his fate and circumstances, in the literal sense of the word, for his spirit is undoubtedly, creative, and therefore, can bring about even world-wide changes which history had not known before

3) It is possible for anyone to make himself something more than he was before, as was the case with Keyserling.

Germans seem to have well imbibed these doctrines, for we have actually seen how they regained, within the course of ten years only, what they had tremendously lost during the second world war. Behind this unparalleled German renaissance stood the living philosophy which these doctrines enfolded. In the pre-independence days of our country, Keyserling's thoughts and philosophy formed one of the sources that inspired us to think seriously of the problem of nation-building. But now, we have been comfortably quiet over its spiritual aspects as if nothing has been left undone!

K. Emphasis on Self-perfection and higher Synthesis.

Keyserling expounds very clearly in his book that everyone has his own individuality and that he should develop the endowments with which he is born for the good of all. Everyone should openly and sincerly look to his self-perfection for furtherance of common-weal.

The exrta ordinary importance which mass or majority, and motion or restlessness have assumed in the present age is, in Keyserling's opinion, most unwholesome to the spirit and is a sign of a dead thing, not of a living one. It implies spiritua, death towards which mankind is heading. There is nothing more antagonistic, he remarks, to the spirit than a pseudo democracy which values everything in terms of mass and motion.

Keyserling' life is worth being emulated by many a spiritual seeker and many a server of mankind. But one who would like to live an ideal life like Keyserling, must learn to know oneself. And the method of learning to know oneself, is the experimental method. He must allow life to experiment with him. For that purpose he must submit, without any fear to all its influences as Keyserling did, then and alone he can grow out of his original state and reach the ideal one.

If one is to attain a new higher synthesis of life like Keyserling, one must, that in view, see in one's personal qalities the elements that are capable of combining into that synthesis Keyserling's concept of man was not that of an abstract man. He stood for the living soul.

In fact, according to him, there are only living souls, though their various endowments may be seen in the light of abstraction, just as by abstraction we analyse the living body into its anatomical, physiological

and biological elements, though however they have no existence of their own.

The new higher synthesis to be achieved has 'meaning' as its foundation. For 'meaning' is the real cause —the creative primal cause— of life, and hence it is the back-ground of everything. embodies 'meaning' 'Meaning' is not reached or seized through mere interpretation or knowledge but through understanding. And to understand means to be able ultimately to transform a situation.

He who desires to accomplish the synthesis must realise the actuality of the soul on the higher plane of understanding. Every moment of his life he has, like Keyserling, to seek and struggle and at no moment to be satisfied with himself but to strive to become some-thing more than he is at the moment.

The higher synthesis to be achieved is a spiritual synthesis. Continuation of spiritual heritage Keyserling considered more important from the point of view of humanity than maintenance of a particular type of Government or State. He advocated creation of a fund for sustenance of man's spiritual heritage.

II

His Philosophy

The brief sketch of Keyserling's life given so far has to a certain extent acquainted the reader with the general direction of his philosophical thoughts. But the substance of his most renowned book, namely, "The World in the Making", to which I shall now draw the attention of the reader, will bring him more closely, if not thoroughly, with currents and cross-currents of Keyserling's philosophy.

This invaluable book reveals to the reader more than the record of Keyserling's personal reaction. He has presented therein his philosophy of life in a manner that could appeal to the Western mind of his time in particular and that of the world in general. Joseph Mazzini had done a similar thing in Italy during the last century and Ramadasa in Maharashtra before about more than 300 years.

Keyserling wanted the Western people to know clearly that every man was an inseparable part of mankind, be he an egoist or an altruist, a saint or a sinner. None can live for oneself. Everyone represents mankind and lives for it and is its instru-

ment to a large extent. On the other hand, one who considers oneself living for others, lives also for oneself. Notwithstanding all this, everyone has his own individuality and it must be developed to its full capacity. Keyserling had in his life aimed at attaining complete self—consciousness and complete self-realisatian.

His book is an expression in part, of a supernatural movement of the spirit. It has also as its theme, the psychological background of history and culture. The partners in such a movement acquire something new and they, on that account, represent to that extant, the significance of a unit—ed whole.

A. Spiritual Develcpment.

However, in the realm of he spirit, he points out, there are no leaps. The movement is progressive, neither sudden, nor instantaneous, though sometimes, it may be quick. But the mover can be considered original, if he moves from a given base, a little upward or forward, of his own accord. Keyserling was such an original personality and his life and philosophy had, therefore, a special import. Individuals possessing originality are better able than others, to recognize and express, in their thoughts and actions, definite and meaningful possibilities of spiritual development, for they themselves have acquired, through persistent efforts, special adjustment to and aptitude for the development. And to that extent, they play the role of an organ of the collective whole. Such a role can be fruitfully played only if the adjustment has reached the core of personality of the individual and is proper to the world around that is accessable to it. No one can effectively represent that which does not belong to his own personality, as the life-force of a spiritual impulse depends solely, as Keyserling remarks upon ' who ', nct upon ' what '.

One of the objects of spiritual development, is seizure of sense or meaning. The process of this seizure is independent of theorising, and is concerned with understanding or discovering large relationships and aims of mankind as a whole. Metaphysically speaking, understanding and discovering are one. In the process of understanding, the individual becomes something other than what he was before; he begins to grow super-individual.

B. Cultures.

(i) Old cultures :

It has been convincingly shown in this book, how cultures give concrete form to meaning and protect it. But when the meaning which cultures

embody has found its extreme expression, they are exhausted and they die.

Cultures are founded and maintained, by historically determined people. But the psychic condition of such people has now so much changed that it is impossible to rejuvenate the dying cultures. The change that is most detrimental is the definite shifting of the stress of importance in the construction of the soul, from the untransferable to the transferable; and it is due to predominence which the technical progress has obtained over human activities. Wherever the technical penetrates, no life-form of the pre-technical epoch can long endure. And what is this tenchnical progress? It is a particular expression of the development of the intelligence. And if, in the construction of the soul, the stress once lies on the side of intelligence, then intelligibility obviously becomes the supreme motive force.

The natural consequence of the stress of importance having been so shifted, can be clearly seen in the type which represents the modern mass-spirit. It is the chauffeur as Keyserling describes it in this book. Chauffeur is the determinant type of the present mass age, as were the priest, the knight and the cavalier, at one time before. Technical quality is very much related to the savage's gift of orientation; the chauffeur is primitive man made technical. The mastery of the technical, awakens in man, the emotions of power and freedom with greater fierceness, the more primitive its master is.

The spirit of the chauffeur-type prevails under various garbs; it may take the form of an engineer! Everybody in general, desires to master the technical. The Fascist was nothing else than the Italian chauffeur-type Fascism is an aristocratic system in the extreme like Bolshevism. The first was directed by a former socialis, while the second presented itself at Marxism. The formation of these aristocratic systems is the historically logical consequence of the exhaustion of the democratic movement. This type, in all its nakedness, will be now found and is found in the average, progressive Asiatic. Men of this type to whatever land they belong, are evidently enemies of tradition and possess primitive passion for force.

Bolshevism at the outset, Keyserling points out, evoked the primitive passion for force in its followers, and its success had then very little to do, with its Communistic theory. It could take over the reins of power because

it appealed to the primitive attitudes of those who joined it. All the same Bolshevism is a living type, though it has been cultivating primitiveness and one-sidedness in all modern youth. The Orient, where this Occidental psychological disposition has been adopted, must pass through a long period of psychic chaos.

Old cultures have been rapidly perishing, as has been shown before, due to the predominance of the transferable, over the untransferable and of the general, over the particular.

The Fascist, the Bolshevist and other similar theories that embody the predominance of the transferable over the untransferable, are in their own way universalistic theories and the world stands now, on the threshold of a universalistic age, under the sign of the most comprehensive grouping of all times.

One of the instances of such a grouping was that of the Entente. It was a unity of outlook of the Western powers in opposition to a foreign entity. It was followed by various combinations of unparalleled dimensions, the ripest among them being the Anglo—Saxon world which revolved, as a whole about two foci: London and New York. Another instance was that of the Pan—Islamic world. And the third most important was and is that which has the Russian Union of Soviet Socialist Republics as its centre. The last practically includes today almost the whole of Asia and its break up is out of question, before the liberation and reconstruction of Asia, have been completely achieved.

As stated in this book, the Soviet conception stands for four extremely important tendencies at one and the same time: emancipation of the East from the imperialistic West; emancipation of races and classes hitherto down-trodden; technical development without exploitation; and most important of all, acceptance by the Orient of that which it lacked hitherto, namely, the Occidental striving for the material mastery or materialism. So long, the Occident was in general, devoid of an impulse of the spiritual order, while the Orient had ignored its material development. Communistic impulse, though it has been rapidly spreading, will have, like Christianity, to pass through a great variety of concrete forms, differing with every cultural sphere.

The universalistic theories and groupings have been destroying old cultures; but the cultures are fading away for other reasons too. The political independence of the newly created states

under the shadow of the universalistic age is simply an elegant expression for almost complete absence. Even the indepence of the hitherto great European powers is, in fact, as Keyserling very succinctly puts it, a refined expression for debte,slavery to America or certain unrevealed financial concerns. The real democracy is now nominal in Europe and the apparent one has come to an end. European people are over-exhausted; so are some Asian civilizati onIn the ordinary course of things.they will, for a long period to come, be incapable of any tremendous cultural effort. A large portion or humanity will be culturally in a kind of melting pot for a ccnsiderable time to come.

There has arisen, it may not however be forgotten, a new European feeling of community, as a consequence of the common and identical war-experieuece, as a result of the opposition of youth towards the old generation and also due to to the instinctive.feeling of a common lot growing in the defeated nations of Europe. But this new European feeling of community is neither potent nor reassuring.

Europeans in general are culturally and spiritually lukewarm people. In their psyche, materialism predomin ates. Their present generation hardly knows real love and emotions. The vitality of the modern youth lives itself out generally only in a life of sport. As Keyserling describes it in this book, "the relation of sexes stands under the sign of a reversion to the days before the Fall, lad and lass frolicking together with an innocence of beasts of the field". The transferable and the general, as against the untransferable and the particular, have been ruling,as mentioned before the minds of the present European generation. And what is true of the ccntinent of Europe is also true of other continents, though to a lesser degree. But the difference is fast disappearing. Through the shift in the psychological structure, life has been everywhere becoming meaningless; its metaphysical roots seem to have withered away.

Now, if we may attempt to take a bird's-eye view of the ruling and opposite forces of the world, the present globe-encireling time-spirit will be evident to us, and we shall be convinced that for a long time, to come, there will undoubtedly be no possibility of culture on the earth in the absence of special efforts.

The emphasis on the technical the development of the intellect and

above all disappearance of meaning from life have destroyed or are destroying the old cultures. And as new life-forms impregnated with soul, will not arise, no new cultures will arise, no new cultures will take root in the human life.

(ii) New cultures :

The technical cannot continue to hold captive permanently, the imagination of mankind. The element of surprise will be gone and will not eturn, even if it is proved possible to bring the moon down to earth and make it a part of earth, for fundamentally, every future possibilty is already predicted.

Metaphysical movements for the realisation of a new culture, though they are a few and isolated for the present, will triumphif arduously undertaken. Culture as a life-form, representing immediate expression of spirit will again become possible through these movements; mankind will again become religious; and true art will again make its appearance. Art is an expression of the essential and presupposes existence of culture, for the artist creates only under a stimulus. Economic supremacy will abdicate in favour of the cultural, for the cultural is the integral of all life-interests;

Spiritual impulse which is an essential need of life, will come in, when the preliminary conditions like the cultural ones, are created in the sphere of expression. And it is only philosophers, statesmen and founders of religions, who can build cultures.

C. The true Problem of Progress.

Keyserling's approach to this problem, as noted in the book, is highly instructive. The idea of progress, according to him, has today become the gospel of masses who find the ideal image of progress in the chauffeur, the technical savage To the elite, this idea no longer means anything. Mankind is thus passing through a new crisis. Human evolution too, like other evolutions, follows a rhythm, similar to that of breathing, where the pexiod of expansion is necessarily followed by that of contraction. Our progress seems to be now in the latter period.

If progress is a process of awakening, man is ultimately awakened to the fact that he is essentially a spiritual being And the true problem of progress is, in its broadest sense, not a problem for theoreticians and ideologists, but most certainly, it is the life problem of spiritually-influenced men who struggle for higher spiritual values. Christianity as a spiritual progress, or as a spiritual

power, can be explained in this way and no other. Spiritual values and ideas build themselves and rise to historic position and integrity, through the struggle which leads to a kind of spiritual compensation for the damage done to the spiritual constitution of man, by utterly materialistic and unmeaningful turn which human life has been taking from time to time, due to illusions and temptations. But man in his profoundest nature a spiritual organism.

True progress is creative and whatever is creative, springs from the fount of the unconscious. A great many progressive ideas are to be interpreted only as subjective compensations of true reality which resides in the unconscious - the home of impulses and instincts. It is the psychology of the unconscious whose starting point is the will to understand, which alone is capable today of affording to the conscious, an access to the sphere of impulses, emotions and instincts. Repression of this sphere, does more than create an enemy to conscious life; for thereby the conscious life is cut asunder from its true living roots, the roots that comprise the ultimate meaning of life. True progress must bring back meaning to conscious life. What constitutes religion is precisely the ultimate meaning of life. The more deeply 'meaning 'sinks into the spirit, the greater will be the living force which man will feel in those real threads that bind him to the Cosmos

But what are these threads and what is the ultimate meaning of life ? We shall have to seek them in man's craving for the eternal or abiding, which has been found inextinguishable in the human heart, throughout the whole known history of mankind. Life means an endeavour (conscious or unconscious) to fulfil that craving, and that fulfilment is the significance, purpose or meaning of life. With that in view, man attempts to go incontact with the world of values, (truth goodness and beauty) and in touch with the source of universal life where reside the real thread binding him to the Cosmos. The fulfilment of the craving results in the attainment of order, harmony, co - operation and co - ordination in his spiritual life and through it and along with it, in his material one that will be followed by the kingdom of righteousness where enduring love, sympathy, freedom and happiness will prevail, in all magnificence and resplendence.

All efforts of the spiritually-minded persons must lead to attainmen of the meaning of life. It is cu

possible that the process of history shall culminate in this attainment which is a demand of the principles of spirit immanent in man. Here is the real problem of progress

It is meaning which creates all the facts. What a fact is in the life of the individual depends, first and last, on what it means to him, to him specially. For instance, one man, utterly destitute, may be thoroughly happy in that condition, while another, born with a silver spoon, may wither miserably. The first of the two is an example of what a great man is. It is the essential character of a great man that, being what he is, he, by his attitude towards adverse events, gives them a meaning which transforms the inauspicicus into the auspicious, the wrong into the right, curse into blessing and defeat into victory.

In fact attribution of meaning is not interpretation, but transformation of the event. He who in his inward soul sees the world in a new light transforms the outward world by that token. For example, the work of Jesus before two thousand years (like that of Gandhi recently) was a compensatory psychological transformation in the spirit of the time. It meant the true progress under discussion.

Great men, Keyserling affirms, posses a supremely powerful mind and a supreme knowledge of the psychological, logical and material means and build, with supreme consistency, a perfectly and clearly recognised reality, that which they desire to have thus and not otherwise.

The world, like an individual, is a spiritual thing and must be dealt with in a spiritual manner for its true progress. And one who deals with it must take an exact account of the meaning of all phenomena in their right relative proportion. The problems of a religious founder, a spiritual leader present the same technical aspect as do those of the conqueror of Nature.

All great spirits were and are realists. The words of Jesus (or of Gandhi), even if they are superficially examined, are the highest manifestation of the art of expression. Their meaning, when it penetrates deep enough, infallibly transforms the spirit. Surface and depth of all great spirits are found in perfect harmony.

Great spirits embody a superior insight; it is possessed by them not merely theoretically; it animates their whole being; in them " the Word becomes flesh " and exerts therefore

a living effect. It is implicit in their every utterance, every silence, every act and every abstention. There is not to be found in the whole history of mankind a single instance in which the claim to greatness was sustained, unless the claimant was the bearer of a spiritual impulse.

Really great men have always known exactly that the cosmic dispensation expresses itself in their free decision precisely through instrumentality of their daring, and that in a given situation they are the men of Destiny unambiguously to the extent that destiny reveals itself in their freedom of choice. It lies within the scope of their freedom to give to events, by means of a specific decision at a specific moment, a new direction and a new meaning, and practically everything depends on this. They can reduce the meaning of a given reality to the grasp of the intelligence Those who lack the courage to look straight in the face the reality which conditions them and who blind themselves with illusions of their own spinning are short of the first preliminary to the exercise of freedom.

Great men, Keyserling asserts, never appeal to higher force for that which they themselves are capable of though they know that even as a personality the last word with regard to themselves does not lie with themselves. They are the precursors and vanguards too of the true progress of mankind

In the world of to day every thought and every action produce all extensive and intensive effects latent in them within the briefest interval just as the wireless spans the oceans in an instant. Therefore any errors in the thought, decision or action of great men produce over-whelmingly disastrous results even as big as cosmic catastrophies have hitherto produced. The world wars provide us with convincing instances of such dire consequences. But on the same account, clear-sighted initiative, together with corresponding consistence can on the other hand, bring about in a few years world-wide renaissances and spiritual revolutions which otherwise could hardly have matured in the course of centuries

Leaders of the progress of the world can take right decisions only if they posses profoundest and clearest understanding. They are however unable to play a worthy role in the universalistic or ecumenic age if their spirit is not all encompassing, extremely swift and supremely powerful of will. Morever their dispositions must answer to the demands of the spirit and they must be supported by unions of those who are conscious of the need

of meaningfulness in the world and have been striving and will strive for creation of a new meaning Unions of such rightly oriented persons, though they are in a minority for the present, have been emerging even if their voice is not yet strongly felt or widely spread. But they are the spiritual forces of the world. They must be so co ordinated and made co-operative as to produce, as soon as possible, a determinant type from among the elites that will be the carrier and embodiment of a meaning capable of animating all life — the depths as well as the surface, the metaphysician as well as the technician and shall exercise a universal power of attraction.

This determinant type would be superior to all types hitherto existed to the extent that he would be not one-sided but all-sided. He will have obviously to bear within himself more tension than any type of man had to bear ever before.

D. Progress and Ecumenic State.

The universalistic theories referred to before and predominance of the transferable and the common over the untransferable and the particular will ultimately bring about a kind of ecumenic state. It is a fact that in the near future the nation cannot remain the ultimate expression of human community any more than the clan or municipality remains today. But the new world in the making is yet one of extreme nationalism inspite of its universal appeal, for it is lacking the spirit-born self-determination. The new groupings which bespeak of the trend of time are resting still on the basis of an extremely assertive individuality of the peoples. So it is clear that in the new world as it is being made for the present there is no real equalisation; it is one of greatest tension.

However the man of the real ecumenic culture of the future will certainly be neither the son nor the grandson of the Fascist or the Bolshevist; he will spring from other germ-cells. But as things stand today, it is the Fascists and the Bolshevists, who are seen building the ecumene!

Ecumenic state means primarily organic progressiveness through which, Keyserling avers, the present *'homo faber'* (inventive man) will, on a higher foundation, be able to transform himself into the future *'homo-divinans'* (intuitive man). However this transformation, he further adds cannot be expected to take place until spiritually conscious men grow in number and undertake to bring it about.

These men will be the initiative cr creative beings pcssessing the spirit-born self-determination, and when they will start their work, they will re-infuse meanirg into human life, give rebirth to values and create a new surrounding world to which the existing life-units will adapt themselves. They will bring about a spiritual transformation.

E. Philosophy and wisdom.

The spiritual transformation of life which is in view will not be an out come of mere theories, discussions and deliberations, which are processes of intellect. These are incapable of transforming desires and attitudes conduct and character and events and situations. These may reform but not trasnfroms them. Transformation is essentiaily different frcm reforms or improvements. It is only understanding, Keyserling repeatedly points out, that can transform anything.

What a projected theory is forever unable to do can be achieved, he says, by sense-realisation. The latter has no interest of any kind in theories and principles; it deals directly with the 'meaning'. It seems, the term sense-realisation has been used by Keyserling to imply intuitive perception or apprehension of 'meaning'. 'Meaning' is, as mentioned before, the real cause of life; it reveals itself to the rightly adjusted spirit without any intermediation, exactly as the reality of the visible reveals itself to the open eye. If once a spirit is properly adapted to the cosmic relation o things, it cannot help seeing the human relationship of things in their correct perspective. The wrong perspective is the result of eccentric adjustment. Concentric adjustment is, on the other hand, the original position.

Sense-realisation or apprehension cf ' meaning ' existed at all times even when all premises were absent for a relevant world-explanation. For, we live, Keyserling observes, before we theorise; acquisition of consciousness is independent of any capacity for explanation; to know is organic, innate perception. Understanding is the key to ' meaning ' and as stated before, it is capable of bringing about transformation. The transformation set up by Christ-impulse within the body of Western mankind had issued from a new way of love. It could do so only because love, given the psychological premises of that age, was the most fitting instrument of a profounder understandihg.

A spiritual impulse like the Christ—impulse is ever nece-

ssary for enduring well – being of the whole of mankind, as mankind like an individual is a spiritual thing. A new spiritual impulse can be imparted to the world if philosophy of life will be presented to it as wisdom.

A sage is a sage because of his wisdom. His state is that of a rightly adjusted man, and his wisdom emerges from the right adjustment Wisdom is different from knowledge or learning and there is a contrast between knowledge and understanding Unlike knowing, understanding premises before everything else is a corresponding inner state and is in no wise to be attained merely by outward study. Wisdom is a creative force. It means the faculty to influence and transform life directly through the spirit.

Keyserling has, in his book, attempted to set in motion, within every reader, the transformation and transposition which a seeker of spiritual life needs for better apprehension of the world of circumstance and for deeper understanding of his own spirit—soul problem. Tho book helps the reader to dispose of false formulations of the spiritual problem and to make room for new, more relevant ones. He has laid therein a great emphasis on the importance of intensified self-determination. Under all circumstances each one must find his way in the positive sense for himself, just as no man can relieve another of the labour of breathing. Ultimately everyone must strive to be his own saviour.

III

Epilogue

To conclude, everyone has undoubtedly an urge for the possession of that is abiding, whether it is material or spiritual in its nature. The problem before the leaders of thought has ever been how to give a spiritual basis to man's life as ultimately man is a spiritual being and as spirit is the central and abiding force. I have tried to put before the reader how Keyserling handled this problem through his own life and through the philosophy he expounded. But It must be made known to the reader that this article has been constructed from some fragmentary notes which I had taken down from Keyserling's book (dealt with in a little more details in the second part of this article) read by me long before thirty-six years in the period of my isolation from home in the struggle for India's political independence.

I have depended solely on those short abstracts while preparing this

article It is however hoped that even this presentation, partaking of the nature of fleeting impressions, may give the reader a coherent account of the thoughts, philosophy, experiences and attainments of Keyserling. The object of this article will be considered fulfilled if it succeeds in stimulating in the reader an ardent desire to go through the original book which is a veritable treasure of insight and inspiration, daring and determination.

The concepts of intuition, immediate awareness, spiritual experience and spiritual acquisition may be touched and elucidated a little more in this concluding portion of this article.

Those who strive to seize the meaning of life go first, as stated previously, into contact with the world of values. There they become relatively willless and selfless. And intuition is considered to be the appropriate instrument to attain this state, for intuition is extension of our perception to the region beyond senses. What is normally perceived through senses or intellect can also be known through intuition. Intuition, it is claimed, helps us to perceive relations of things in a self acting manner, that is, without the the aid of senses To put it in short, we can discern reality directly.

The state in which intuition lands a seeker of spiritual life is the state of immediate awareness or apprehension of the self or the being, the exalted state or mind or the mystic state. Mind is intimately fused with the reality through intuition but the structure of reality is disclosed to him more in feeling than in thought. Many of us have the experience of this state in what we call the best moments or moments of supreme satisfaction in our mundane life, though we may not know that it is mystic or spirtual. For instance, our extraordinary feeling during the moments of sudden deliverance from a disaster, of meeting of our dear ones in an inconceivable manner, of unexpected solution of problems otherwise insoluble and of revelation of an unimagined poetic thought or even a poem. In fact during this state we go momentarily close to the deepest in us, the region of 'meaning', the reality, our true self. Though we do so rarely, it is possible to get back to our depths constantly, and Keyserling's life and philosophy may help one to be convinced of this possibility. He has advocated not withdrawl from material life but an enlightened par—

ticipation in it, a participation emanating from the cultural and spiritual outlook of life. The austere life that he had undertaken for years together was an endeavour to dwell in the divine for his own transformation and through it for that of the world around. He was thereby spiritually born and had attained wisdom.

The seeker of spiritual life-experiences, first occasionally and then constantly, with full consciousness of its nature, what we experience rarely but with no knowledge of its being mystic. The experience leads to divine existence in which the spirit has ascendency over all the powers of body and soul. And this existence qualifies him to become a super-form, super-being, a god. He becomes superhuman. And what is possible for one will be possible for many. The human race may in the future be so entirely transformed that man may come to birth as a superman, and divine consciousness may become his normal consciousness. The three remarkable characteristics of the spiritual experience are reality, awareness and freedom or, to put these in our terminology, *sat chit* and *and ananda*.

Spiritual experience and spiritual acquisition obviously go together. Understanding, seizure of meaning, insight, integration of personality, sense of oneness and power of supreme decision are clear manifestations of spiritual acquisition and they indicate that the seeker of spiritual life has reached the transcendental stage.

Whenever there was an unprecedented advent of a religious movement or a spiritual renaissance, it took place consciously or unconsciously from the transcendental, spiritual or intuitional plane of life. And those who represented it were persons who had gone through the preparatory austere life. Spiritual birth, self-consciousness and self-realisation and thus became superbeings

Keyserling strove in his life to attain what he considered abiding and absolute and to grow from becoming to creativeness and from imperfection to perfect ascendency; and he stood firmly in his philosophy for spiritual orientation of every human endeavour which is imperative if mankind were to possess enduring freedom, peace and happiness.

Divine Determinism

(By : Prof. B. R Kulkarni M. A. L. L. B Bombay.)

In Philosophy the simple word, freedom, is the name of a problem. The whole controversy between determinism and indeterminism veers round the question whether we are free. Volumes have been written on the subject testifying to its antiquity and importance in human speculation. After taking a brief historical survey of the freedom we shall turn to the arguments for indeterminism and then take a critical review of these arguments. We shall next deal with the theories which uphold freedom such as pluralism, theism of the divine-self-determination type and antiniintelle-ctualism. We shall then be occupied with a variety of theories falling under determinism : fatalism, materialism, evolutionism, psychologies of necessitarian type, theism, pantheism and absolutism. Both types of theories present a maze and we have to reach the goal by tracing the correct path. For that we shall analyse the concepts of determinism and indeterminism from different angles. From the psychological point of view our conclusion will be that in the beginning, the self is determined by its heredity and environment; but as it develop, it begins to exert its own influence on actions. Ethically such self-determined action alone is free. The action is not undetermined but self determined. Metaphysicaliy, the self being linked up with God and God being the most free being, the self shares in that freedom. It has to achieve more and more of that freedom by trying to approximae God. The relitious implication of the theory will be the consummation of the self in God which will relieve it from all bondage. This is the theory of divine determinism which implies that by wilfully surrendering to the will of God the self is led to the goal of God-realisa--tion.

Tracing the history of the controversy we find that for Socrates good conduct alone is really voluntary action. As good conduct is the result of right knowledge, freedom consists in having right knowledge. A bad man is fettered by his own ignorance. The Sophists had maintained the originality of the will and on that account its warrant from nature. But, for Socrates to will a thing and regard it as good are one

and the same; his conception of the will is intellectualistic. Further, that virtue can be taught follows from his conviction that no man wilfully does a bad action. When Gorgias, the Sophist, contends that if a fencing master commits parricide, his art is not to be blamed, Socrates answers that to know good is to do good. Now if such a stand-point is accepted, knowledge becomes synonymous with freedom. As knowledge can be taught, virtue and freedom can be increased by teaching. The more the amount of knowledge, the more free you are. Thus there can be progressive realisation of the ideal of freedom which is pure knowledge. It does not matter that the ideal is infinitely distant. Socrates is followed by Plato in his epistemological determinism. Man's knowledge of moral values determines his actions. Both for Socrates and Plato what renders a piece of conduct morally worthy is its origin in right knowledge and not its conformity with the religious sanctions of the time. The moral implications of the doctrine of epistemological determinism are fraught with danger. Under cover of ignorance man can commit any sin and for this he can not be held responsible. The Socratic doctrine of the origin of a bad act in ignorance and not in deliberate wrong choice does not admit of any punishment. The wrong doer is a morally sick soul and needs medicine in the form of moral improvement It is no use punishing him because, for Socrates, punishment is corrective and not retributive. Plato does not stick to this theory to the end. In Gorgias he says that wrong doing is to be improved not merely by teaching but by punishing. He would rather change his view that vice is a result of ignorance. The reason for this change Zeller finds in Plato's adoption of the dualistic psychology of the Pythagoreans. "On this point it might be said both of Plato and Aristotle that their psychology compels them to teach by implication the opposite doctrine to that which they expressly maintain and desire to enforce. They have every wish to resist and explode the determinism which presents itself to them as providing a dangerous excuse for vice, but their psychological system has no place for that deliberate choice of evil recognised as such". 1. In Aristotle we do not come across explicit freedom, the so-called free act being influenced by externa[1]

1. *Sidgwick : Outlines of the History of Ethics. Page 68.*

circumstances. When an individual chooses a bad act he does so because it appears to him as good. But why does bad appear to him as good? This may be attributed to his previous wrong doing and that wrong doing to the still previous one and this endless chain of past wrong doing and present wrong choice will not lead us to an act which was free in the original; because free act itself means a right choice and as such it will not give rise to successive wrong choices. Notwith-standing the unjustifiability of freedom on his theory, "Aristotle pre-supposes quite arbitrarily the freedom of the will and attempts to prove it by the fact that virtue is voluntary and that we are universally held accountable for our actions." 1.

In the Stoics we find yet another way of the development of the Socratic doctrine that virtue is knowledge and vice is ignorance. The Stoics insist that even though vice is ignorance. ignorance should not be voluntary. Man will be held responsible for his actions so far as he does not exercise his reasoning but choose to remain ignorant According to the Stoics nature is determined by absolute laws of reason. Whatever is destined to take place must take place whether man consents to it or not. They further held that man is essentially rational. So if and when man exercises reason his behaviour will be according to the laws of nature. His assent to the reason in himself makes it possible for him to safeguard his freedom; yet at the same time it does not prevent him from submitting to the will of nature. Whether he assents to the law of nature or not makes a world of difference in his status though it cannot make a whit of difference in the unfolding of history. The course of events being fore-ordained he cannot alter it. Nature's inevitable law rules every where and he cannot go against it. But if he behaves according to reason, he co-operates as it were with nature and thus he holds the reins in his hands along with nature. But if he chooses to be ignorant and does not consent to the rational law in himself or in nature, he can not sidetrack nature's course but is himself dragged along. When he preserves freedom by obeying the laws of nature he will have a consciousness of his freedom. The same we find later in Kant who declares that man is free as he obeys his own internal laws and not those of any external agency. We come across absolute power of the

1. *Zeller; Outlines of the History of Greek Philosophy. Page 188*

mechanical law in Democritus. This gives pure determinism. As against Anaxagoras who believed in the—world .intelligence, the nous, Democritus said that all becoming was a play of blind forces. As such for him there is no problem of freedom. Epicurus argues for individual freedom. Unlike the parallel direction of atoms in Democritus, Epicurus attributes the clashes between atoms to their deviations from the clashes between atoms to teir deviations from the straight line. The origin of the world itself can be traced back to 'voluntary' leaving of the beaten track on the part of the atom. Epicurus did not accept Stoic fatalism but advocated pure indeterminism. St. Augustine defends the doctrine of moral freedom from the practical point of view thouqh this is inconsistent with the speulative aspect of hi philosophy which teaches an unconditional dependence of man on God.

In Descartes we get a defence of the philosophy of freedom. The soul is without extension and independent of matter. As such no external agency acts upon it without its concord. The soul draws upon the innate ideas with which it is furnished and thus can maintain its independence. Hence we find that the self is not acted upon but has a capacity to act on its own. Freedcm is a capacity to initiate a state from within. Spinoza consistently rejects all freedom The one substance necessitates every thing. It is substance alone which exhibits internal necessity and absence of external compulsion. Man is a spiritual machine. Being ignorant of the causes of our actions we wrongly think ourselves to be free. Man as man cannct completely get rid of the spell of passive emotions and thus remains in bondage. So too Leibnitz should end in the denial of freedom. Everything in the world is necessary. "The truths which we call contingent, are, according to him, those in which the subject is infinitely complex, and only an infinitely prolonged analysis can show that the predicate is contained in the subject". 1. But what we actually find is that Leibnitz upholds freedom. As Eucken says, « The treatment of the problem of will is a striking illustration of the extent to which a philosopher can deceive himself as to the nature of his own teaching ". 2. With Kant freedom is the very postulate of Practical Rea-

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1. *Russell : Philosophy of Leibnitz, Preface, Page vii.*
2. *Eucken : The Problem of Human Life, Page 401.*

son. The very existence of morality depends on freedom. On the other hand it is through the consciousness of the moral law that we become aware of freedom. The moral law is essentially rational and freedom, therefore, consists in behaving according to rational law. In this it is a return to the Socratic idea that freedom is right knowledge. In order that each man should enjoy his freedom to the fullest extent it is obvious that he should exercise his reason in formulating the notion of duty, and that no other person's notion of duty is imposed upon him. In the latter case he will be deprived of his freedom of self determination. From all this it follows that perfection of oneself becomes one's duty and can not be prescribed to others. At this stage the teaching seems to be diametrically opposed to the Socratic doctrine that virtue can be taught. Because, for Socrates the most valuable assistance that one can render to another is moral improvement. But we meet with a similar idea in the third formulation of the moral law which rises superior to the second and in which Kant has taught us that qua rational a man can legislate for others as for himself. Thus autonomy and heteronomy are reconciled in the Kingdom of Ends. Hegal holds with Kant that duty consists in the conscious realisation of the free reasonable will which is essentially the same in all rational beings But while Kant considers the universal will as subjectively presented, Hegal considers it as objectively presented in the laws, institutions and customary morality of the community. Thus in Hegal's view even the impulse to do right is to be resisted if it confticts with the common sense of the community.

A glance at the historical back ground of the doctrine convinces us that the suit between determinism and inditirminism, is not over. There are luminous figures on both sides and the controversy is allve even today. To have a clearer understa nding of the case for freedom we shall turn to the arguments put forward by the indetermin·ist.

(1) The first proof takes the course of affirming freedom as a fact of experience. We feel ourselves free. We feel that there are real opportunities of which we can make use. We freely enter into contracts, make promises and are free to keep or break them. At every crossing we can choose any of the paths and the line is not pre-fixed for us. As Taylor says, "Genuine morality would be impossible if it were true that when we take a decision or

suppose ourselves to do so, we are in a position like that of an engine-driver at the point of divergence of two sets of tracks, one of which is already closed against him by an invisible pointsman. I am my own pointsman as well as the driver of my own engine". 1.

(2) "The feeling of effort" can also be cited by the indeterminist as proving his case. The feeling of effort makes us conscious that we are not drifting along the stream but can row upstream and this course can not have been determined

(3) The free will of indifference seems to support the indeterminist's stand-point. If there are a number of alternatives equally appealing, the respective advantages and disadvantages somehow balancing each other, we can choose any of them indifferently. Had our course been determined we could have had no choice.

4) The very fact of existence of laws proves that we are free. If we are not free it would not be possible to frame laws that suit our convenience. Though the origin of laws implies man's freedom, they encroach upon it by restricting his conduct to certain sets of rules. Still they can not take away his freedom as after all he himself is the legislator. The argument from punishment stretches the point further. It holds that because people are punished for crimes, we assume that they had the power not to commit them. They would not have been punished if they had no capacity for following the right path.

We shall examine these arguments of the indeterminist seriatim.

(1) We seem to be free because we are ignorant of the causes of our actions. Once you know them the bottom is knocked out of the indeterminist's first argument. Again many a time we feel that we are determined. Verily the poet has said :

There is a divinity that shapes our ends

Rough — hew them how we will.

(2) The feeling of effort, says James, accompanies, " whenever the non—instinctive motives to behaviour are to rule the day ". 2. Traversing the path of instinct makes smooth sailing and going against it hard. The argument is sometimes put in

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1. *Taylor : The Faith of a Moralist, Vol. II Page 415.*

2. *James : Principles of Psychology, Vol. II, Page 536.*

another fashion. It is said that the strongest motive need not always win. But though this seems to hold us fast against the determinist's stand it is very easy to escape from its clutches by showing the argument itself to be vicious. We can not determine the strongest motive until after the act has been fully accomplished. For, a strongest motive means only that motive which ultimately succeeds in making a man act. So determining the strength of a motive before the act, is to put the cart before the horse. To say that the act was accomplishd even against the strongest motive really means that before the act there was a conflict of motives where some seemed to be quite enticing as against the others and still it happened that the one which was looking devoid of strength suddenly gathered up energy and finally compelled the man to act according to it, inspite of the so - called strongest motive. Now if it be said that the motive which looked quite tempting was really the strongest, though defeated in the end, it clearly means that it was only initially the strongest. But this initial strength has not been useful. Further we need not repeat the argument that motives are only abstractions without the self and that only those which are concordant with the self become the strongest. We find the very same thing in Hamlet. The motive in the mind of Hamlet of killing his uncle was initially the strongest. But by the time the uncle had finished the prayer, the conflict in Hamlet's mind was over. The so - called strongest motive of killing which was really foreign to his nature dwindled into nothingness and the motive of desisting from the act which was really consitent with his self carried the day. One might as well make Hamlet say that in not killing his uncle he acted against the strongest motive, but that is false. He would have done so had he acted then and there but to that extent he would have become a changed man. What in fact happened was that he acted on the motive which was consistent with his nature when he lowered his sword.[1] The foreign desire may seem to be ascendent for some time but gradually it is eliminated by the strength of the character. The odds of the intruder's winning are very meagre The whole support of the abiding and fully formed character goes to the seemingly weak desire which in fact

1. *Hamlet, Act III: Scene.3.*

is in harmony with the self. It is the backing of the character that wins and not the overwhelming strength of a stray motive which is not in general agreement with the self. Whether the Kauravas win because of their out—numbering strength or the Pandavas win inspite of their weak number is decided quite otherwise. It is something in the constitution of the army that determines the fate of the war and that constituent is the abiding presence of Lord Krishna on the side of the Pandavas.

James argues that moral action is in the line of greatest resistance while action according to propensities is not so When the ideal impulse tries to realise itself it meets with obstruction from the : propensities and it is only when 'effort' comes to help the ideal impulse that it can defeat the propensities. The propensities have a strength of their own But the ideal impulse derives its strength from the effort. James expresses this in the form of an equation where P = propensity, I = ideal impulse, and E = effort.

I per se $<$ P

I + E $>$ P [1]

But the equation does not seem to be true to facts. In the first place. James's use of the phrase 'ideal impulse' is unfortunate. He should have simply said ideal because impulse is likely to be classed together with propensities as both belong to the non-rational side of man's nature. Secondly there is no third factor like E. It is an integral part of either P or I. The presence of E either with I or P determines their respective strength, no doubt, but effort does not reinforce either of them 'ab extra' at the time of overcoming resistance. It has become an integral part of either of them over the years and is not adventitious as James says. The strength of the motive is the effort. James brings effort as a 'deus exmachina' and adds it to the side of the ideal in order to overpower propensities and says that the greater the resistance the greater the amount of effort in order to overcome it. But at times inspite of the effort's putting its whole strength on the side of the ideal, it is the propensity which wins i. e. I + E seem to be less than P. Here it will be the propensity that encounters resistance for it will have to face the combined force of of I + E. But James does not admit the fact that propensity has ever to

1. *William James: Principles of Psychology, Vol. II page 548*

overcome resistance. He makes much ado of the strength of the propensities. So he argues that a person who under a surgeon's knife represses cries of pain overcomes the greatest resistance; but the sluggard, the drunkard, the coward never talk of their conduct in that way or say that they resist their energy, overcome their sobriety, conquer their courage. [1] But is it always so? A man who goes to the ale-house for the first ever glass *has* to overcome sobriety, the soldier who runs from the war—front *has* to conquer his patriotism. We can compare the graphic description in Maugham's Razor's Edge. The action of taking a drink so natural with an addict is here performed in a very fidgetty way. Drinking the liquor becomes an episode punctuated by so many rationalisations, moves and counter—moves, the whole reflecting the struggle in the mind. The propensities *had to overcome* resistance before they had their way. Sophie just takes out the cork of the liquor-bottle and has a sniff, then puts it away then looks at the bottle, but says, 'To hell with it; I won't think of it'; walks about the room and keeps on seeing the tempting bottle; their thinks she would just pour out a glass and look; at its pretty colour again thinks just a taste could not hurt her. decides to take only a sip and swallows the glass only because she hears somebody coming in. Whenever there is voluntary action there is a conflict of motives and some motives try to overcome others. But it is not particularly the ideal overcoming the propensities. The reverse may be the close. Again. it is not propensities always that act without resistance an ideal impulse also can do so if it becomes second nature. Take, for instance, a moral action; James's moralist will profess that he performs a morally worthy act in the face of the greatest resistance. But when a moralist performs a moral action it *must be* in the line of the least resistance. For if that moral action is every time the result of overcoming the greatest resistance that means he has not 'yet identified himself with his moral ideal. He has not 'become' moral though his outward actions seem so. If we accept that morality is essentially internal, then a real moral action will issue from a man who has attained to a high stature. But at that level the action is performed in the line of the least resistance. This is not to drive

1. *James : Principles of Psychology Vo.. II, page 548.*

away conflict from the field. The other motives may raise their heads, but they are crushed instantly. There may be skirmishes, but the ideal has not to face a regular war-front. It is wrong to say that the propensity has inherent strength while the ideal has always to borrow it. James's equation should be rewritten as : when the propensity wins, P is greater than I; and when the ideal wins, I is greater than P. We have to do away with E because it is a phantom concretised. No doubt, the proposed equation has lost all the attractiveness and force of the original equation; but we must not forget that the attractiveness and force were purchased by surrendering truth.

The whole account of the natural propensities giving a tough fight when they have to be overcome and the ideal impules submitting meekly to the strength of the propensities, gives a lie direct to the Kantian theory that we are fundamentally rational. From James's acccunt, fundamentally we seem to be propensity-governed and only occasionally rational. A variety of this propensity-governedness is found in Mill who contends that man by nature desires pleasure. Now if the ideal before man is something other than pleasure, then the passion for pleasure will offer resistance. But Mill chooses an easier course. He prescribes to us to make pleasure itself the ideal. For, after all if we do desire pleasure we better keep it as the aim and ought to desire it. Thus moral action on Mill's theory will be action in the line of least resistance. Yet James, though he stresses the intrinsic strength of the propensities, has no sympathy for the 'premature philosophy' which say that pleasure and pain are the only spurs to action. Though he would not shrink from the contention that pleasure ought to be the duty and 'is prepared to say a good deal in its favour', he denies it as a psychological fact that we are always motivated by pleasure. If we ought to desire pleasure, i. e. if pleasure is an ideal impulse, it ougut to realise itself, if James's account were true ' only by over-coming resistance, because I perse is less than P. But according to Mill's account both I and P are pleasure and this definitely does harm to James's theory. James escapes by denying that I = P at all. As a matter of fact he says, we are not pleasure--seekers. "Believers in the pleasure and pain theory must thus, if they are candid, make large exceptions in the application of their creed". [1] We agree with James that pleasure is not

1. *William James : Principles of Psyoehology : Vol. II, Page 554.*

the only motive though we do not agree that propensities are always on the offensive and the ideal always on the defensive. Man is a mixture of both reason and passion. He is free to choose his ideal. The ideal gradually becomes a part of him. We must make our ideal stronger and stronger day by day. That itself means building up its forces. To keep the ideal inert bereft of all strength and to look to effort for help at the eleventh hour is no use When the ideal itself is sufficiently strong, effort, in James's owns words, a fifth wheel to the coach.

3) This argument can be met by pointing out that it is very doubtful whether there is any thing like freedom of indifference. To begin with, we shall see that the so called freedom of indifference is not indifference at all. The two alternatives which are supposed to be equally weighty are but seemingly so. As there are no repetitions in nature, no one path can be exactly like the other unless they are identical. It is really a free will of differerce for we can not be indifferent to alternatives which theoretically at least present us with different courses. Unless there is a more or less in the alternatives you can not choose, and when you choose it is in virtue of that more or less. Now if 'per impossible' one is faced with alternatives of allegedly equal importance' then his fate will be that of the Buridan's ass which could not choose between a bundle of hay and a pail of water. If it is reported that even then the ass exercised its freedom by preferring the alternative of not eating to that of eating and drinking then the answer is : it does not prove the freedom of indifference for in that case it can not be put forth that the alternatives were of equal importance. Thus the case for freedom of indifference is lost.

4) If the fourth argument of the determinist were true, sociology would have been no science. Sociology studies the general patterns of men's social behaviour. Laws of social interaction indicate what men generally do. These laws should not be lost sight of when formulating political laws which dictate what a man must do and moral laws which prescribe what a man ought to do. The 'must' and the 'ought' should be consistent with the 'is' and the 'can' Hence, the contention that man is free to formulate any laws is too weak to lend any support to the indeterminist's case.

The indeterminist's arguments which we have tried to examine are

Dr. S. Radhakrishnan
arrives in the Gurudev Mandir.
(8-12-1965)

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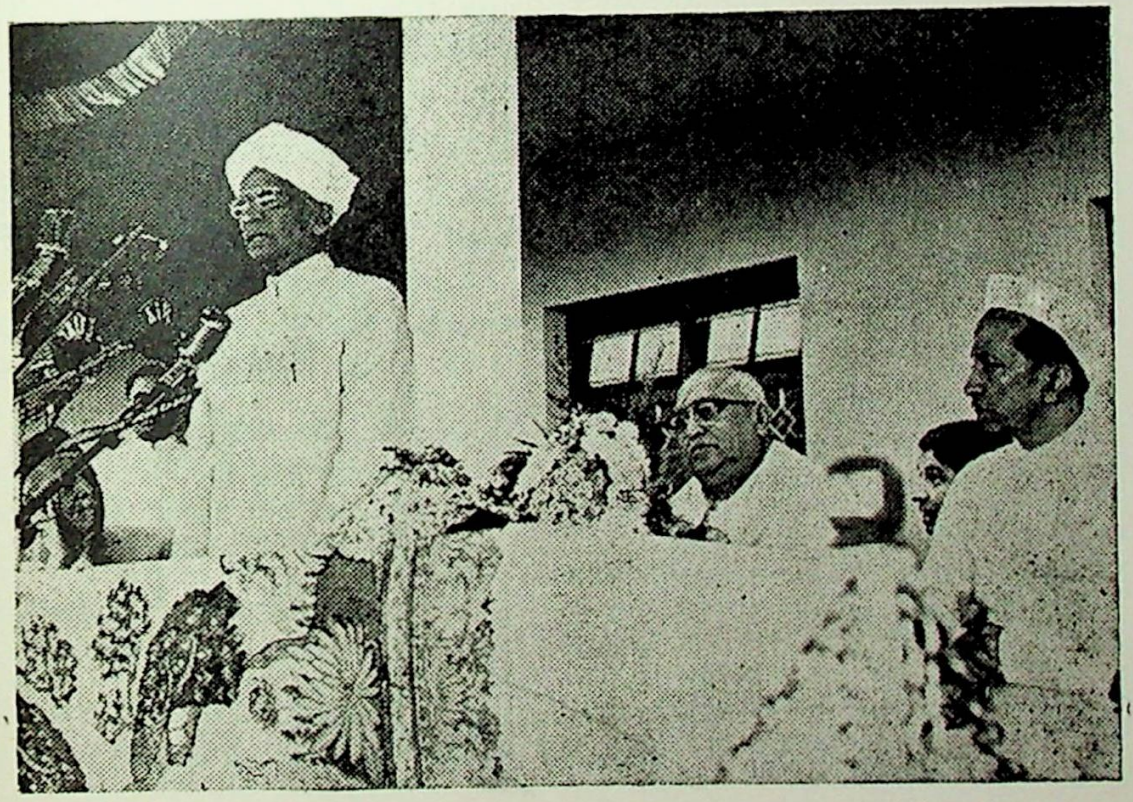
addressing
(8-12-1965)



mainly concerned with the fact of freedcm and do not bother about the metaphysical basis of freedcm. Let us consider the metaphysical theories frcm which freedom follows as a consequence. Pluralism, Theism of the divine-self-determination-type and ante intellectualism are the theories which uphold freedom. The pluralistic world view gives a powerful defence of freedom. James, as Pringle-Pattison says, transfers the moralistic attitude to the universe as a whole. If the whole universe is engaged in the moral struggle this struggle itself is the 'raison de etr' of reedom. Freedom is chance that anything may come true. Free will for James is nothing but real novelty. Jack out of the box is an actual experience, though reason which is busy chanting the sacred formula 'ex nihilo nihil fit,' may or may not be able to justofy it onrationalgrounds.InPluralism we find the resurrection of the human idea of there being sequence but no consequence. The spatio-temporal world exhibits side by sideness and one after the otherness; but there is no entailment. Even if there is an experience of A following B, C might as well follow B. It is as though Nature, psychologis presents us with a multiple choice test. These are the assumptions under James's genuine possibilities. The event which is next in time by virtue of its novelty vindicates the pluralistic multiverse. Real possibilities, real indeterminations, real beginnings, real ends, real evil, real crises, catastrophies and escapes, a real God, and a real moral life should not be interpreted in a monistic form. ...There being no systematic unity, but only a unity of collection, nothing necessitates a definite occurrence. No apriori deduction of the events is possible, the judgment must be synthetic a posteriori. No wonder men's actions are contingent. They form part of the world which itself is an aggregate of contingencies — the Leibnitzean world of contingencies without his law of sufficient reason. But in such a world of new possibilities, sowing an act ... and reaping a destiny, as James himself exhorts, is a fairy tale. Further, James holds that the piuralistic world-view gives us a philosophy of meliorism. But what is the guarantee for this optimism? It is equally conceivable that the future may be darker than the present. Nothing definite can be said whether the future will be brighter or darker, for all we know certainly is that it is uncertain. Now uncertainty with all its tensions will be claimed by pessimism as its own witness. It is true that James loves a little tension. But if we are doomed to pull on with

our lot for ever under the Democles' sword of uncertainty, well, this is not the philosophy which deserves the name meliorism and which announces itself to be a gospel of hope.

The attempt to reconcile pluralism with theism such as Ward's, gives man freedom. The concept of freedom that such a theory maintains is solely due to the pluralistic element in it, for theism of the ordinary type is deterministic. Unlike ordinary theism, here God has been generous enough to grant man freedom by determining himself. On this theory, God is not the creator of creatures but the creator of creators. As a creator man is free, but as a creature his freedom is limited. Though man is free i. e. it is he who determines his actions, still this self-determination is not original with him but a result of God's gift. Thus though every self determines itself this self-determination is determined by God. [1] Suffice it to say, this theory of conferred freedom does not solve satisfactorily the problem of responsibility.

There is again indeterminism associated with anti-intellectualism In tellect being only a part of reality can not embrace the whole of it And what ever is true af entellect need not ipso facto be true of reality as a whole. The deterministic decrees of the intellect would fail to have any application to the totality of life as such. Thus indeterminism will follow from anti-intellectualistic tendencies. Though a pragmatist generally takes this stand, he has no hesitation to accept determinism as an instrument. Determinism may be true in one sphere, i e., in the realm of science, but in morality contrary is the case. Prediction in science requires determinism while accountability in morals postulates freedom. The trouble arises over the insistence of either principle to reign over both the spheres. Instead of claiming infallibility to any principle we may regard them as working hypotheses in the spheres where they are best fitted. Intellectualism erroneously confers ontological validity on determinism which is true as a methodological principle only. The way out is not to take any one principle as constitutive of reality but to regard both of them as regulative principles in their own spheres. On the hypothesis of universal determination, morality will be an illusion, while absolute indeterminism will render science baseless. Schiller,

1. *Cf. Wundt as quoted by Russell in the Philosophy of Leibnitz, page 98.*

the pragmatist, recommends that we should be determinists so far as science is concerned because there determinism is serviceable. Still this does not commit us to the doctrine of determinism because even to be a determinist is our own free choice. On Schiller's position, on Mondays, Wednesdays and Fridays we are determinists and on Tuesdays, Thursdays and Saturdays we are indeterminists.

The same anti-intellectualism, the same charge against the intellect of being deterministic, the same revolt against it and the same voting for indeterminism are found in Bergson. Determination of a succeeding event by the preceding one, that is, mechanical determination or that of preceding by the succeeding i. e. finalistic or teleological determination are alike inadmissible to him. " Mechanism and finalism are therefore, here, only external views of our conduct They extract its intellectuality. But our conduct slips between them and extends much further. A conduct that is truly our own, on the contrary, is that of a will which does not try to counterfeit intellect, and which, remaining itself that is to say, evolving, ripens gradually into acts which the intellect will be able to resolve indefinitely into intelligible elements without ever reaching its goal."1 " Life is evolving and evolution is creative. Contingent.... are the forms adopted, Contingent...is the dissociation of the primordial tendency... Contingent the arrests and set-backs; Contingent, in large measure the adaptations ".2 Determinism is unable to explain all this. Its underlying assumption is that the temporal process is linear. It imagines time to be spacial. In Perry's epigrammatic terminology, determinism is an intellectualistic falsification of temporal reality. The refrain of Bergsonian song is that intellect, because of its inherent inadequacy, gives us a caricature of life. We must point out that, in fact, this is a caricature of intellect itself. We should render unto intellect the things which are intellect's. Anti-intellectualism can not monopolise freedom. Even intellectualism will justify it as we will see in the sequel.

Radically opposed to the free—willists, stand those who take every thing to be determined. Fatalism denies human freedom. In fact when no intelligible explanation can be offered of an occurrence, we say that it is decreed by fate. The conception

1. *Bergson : Creative Evolution : Page 50.*
2. *Ibid, Pages 268-269.*

of fate covers two ideas : one is fore - ordainedness and the other is inscrutability. The result is that a mysterious aura goes round the conception of fate. One peculiarity about the argument from fatalism is its " heads - I-win - tails - you - lose- -policy." It holds you in such a tight grip that there is no escape from its clutches. If you believe in it, well, it is its rightful victory. But if you do not believe in it, it is not prepared to retreat. Because in such a contingency it reveals its trump card and ruins your case by saying that it is no wonder that you do not believe in it for you were fated to do so. Thus it is difficult to disprove fatalism as on the ground of fatalism there can be no contrary instance It gets equally substantial verification at the hands of friend or foe. But fatalism does not remain the last word. We have seen how the Stoics try to maintain the dignity of man by saying that by consenting to the rational law of nature, man as rational becomes as if a master of the situation. This is ust like a fly allowing the earth to raverse its path. Still what is really mportant is not this helpless consent of man which is more or less extracted from him but the consciousness that he should be the mover. Things may be fated, but man's very attempt to put his hand on the steering wheel in the name of consenting displays his rebellious free spirit which refuses to be led passively.

Materialism, denies freedom just as fatalism, the only difference being that you can formulate a mechanical law and forsee its operation while fate always remains inscrutable. This reminds us of Laplace's the mathematician, whose infinite capacity and inexhaustible patinece are sufficient to foredraw the picture of the world to the end of time. Modern science which tried to explain every thing in terms of physicol--chemical laws was deterministic in character. All change was nothing but an interplay of atoms, i. e. mechanical. If the world of atoms is itself a machine the totality of men resemble mere cogs in the machine. They hand over to the successor what they receive from the predecessor. In faithfully doing his duty of carrying the load of human destiny forward, man can not introduce a change in it. It is all pre - determined and pre—arranged. We can not foresee events because we do not possess the mathematical equipment with which to unravel the course of temporal events. If we can avail ourselves

of that equipment the course of future will be as clear to us as the past. But in giving undue importance to the mechanical method and making it constitutive, " a methodological principle has become an ontological dogma ". [1] The mechanistic conception has been found to be inadequate as a principle of explanation especially in the spheres of atomic physics and astro—physics. " It is known that the atoms of a radium and of other radio—active substances disintegrate into atoms—of lead and helium with the mere passage of time. .... the law which governs the rate of diminution is remarkable .... The probabilities are in favour of one and only one of the 2000 atoms breaking up in one year .... He (every physicist) rather believes that every year fate knocks at the door of one radium atom in every 2000 and compels it to break up. This is the hypothesis of 'spontaneous disintegration' advanced by Rutherford and Soddy in 1903". [2] And further, « every atom in the universe is not only liable to spontaneous collapse, but also does collapse at frequent intervals. Thus the abdication of determinism appears to be complete not only from the domain of radio-activity but from the whole realm of physics.

The evolutional metaphysics stands by determinism. It sets a pattern which must be strictly followed. Thus understood it is 'inverted mechanism'. History is just enacting of a drama which has long been written, complete to the epilogue. The entries and the exits are pre-fixed; the actors have no freedom even to add a syllable. They have just to disclose the story Such evolution means only coming out what is unchangeable and eternal. But this is not the meaning of evolution which is progressive .It is only the etymological meaning of the word. In the evolution as it is popularly understood, there is novelty; during the process of evolution new things come out. The actors are making the drama and are sure to add a grain of their own. They are not mere actors but contributors. The story is not complete, it is being written simultaneously with acting. When he began a play, said Bernard Shaw' he had not the slightest idea what was to come next in the course of its development. What will come out of the evolutionary process depends not only on what evolves but on the incalculable conditions under which it evolves. The acorn may

1. *Ward : Realm of Ends, page 277:*
2. *James Jeens : The Mysterious Universe, Page 19.*
3. *James Jeens : Physics and Philosophy, Page 151.*

contain the oak, but the ock will never 'e-volve' if the acorn is thrown on a bare rock Germination of a seed therefore does not mean bringing out what is contained there already, but putting the seed in a proper environment on which it can freely draw. Actualisation of potentialities thus implies development and not mere unfolding. This is what Ward calls creative synthesis. " Evolution, then for the pluralist is always synthesis, And all real synthesis is creative synthesis ". [1] And " ... it is proximately at all events a process of synthesis or epigenesis, not one of strict evolution or preformation ". [2] Thus man is again set free to act.

In the field of psychology' Hobbes's Associationism can be cited as an example of determinism. Even in fanciful imagination ideas follow each other not at random but according to law. And like the law of Least Action in Physics, mental activity is along the associated path it being the most easy. Another instance of deterministic psychology is found in psycho-analysis A technique similar to that of fatalism is employed by psycho-analysis. Total emphasis on the role of the sex instinc- in human life makes every piece of behaviour derivative from mechanisms of the working of that instinct. If you find free play of that instinct in the behaviour of the individual, it is an open proof that man is solely guided by that instinct. But all behaviour when not an overt expression of the sex instinct can be shown to be so at bottom after careful analysis. When properly seen through, the mask of innocence which a naive piece of behaviour wears can be shown to be nothing else than the nebulous mechanisms like rationalisation invented by the psychoanalys- " The psychoanalytic theory ... makes a negative cese impossible. For example, if the analysis discloses a sex complex the theory is confirmed. If it does not, it has failed to do so because the analysis has encountered a stubborn resistance, hence a particularly serious sex complex; and again the theory is confirmed ". [3] Environmentalism also reduces human behaviour to a merely receiving and transmitting mechanism. There is no inner urge; the very word inner is unholy for the behaviourist. There is only external behaviour externally determined Introduction of instincts and

1. *Ward : Realm of Ends, Page 104.*
2. *Ibid, Page 107.*
3. *Heidbreder : Seven Psychologies, Page 401.*

emotions only complicates the simple theory which explains every thing in terms of stimulus and response. The S–R formula is the key to the understanding of behaviour. None of the above theories-associationism, psychoanalysis and behaviourism has been accepted in toto. No theory which denies thestatus of self will be. Though according to the law of association a particular stimulus tends to evoke a typical response we must not forget that we can form arbitrary associations for our convenience. Inspite of Freud, we work on other instincts and inspite of Watson we have feelings and emotions. Man's initiative is not to be disposed of so easily.

Theism is another theory which denies freedom to man. We can take a verse from the Bhagavad - gita: 18·61. God is here described as revolvin the machine on which all beings are mounted. This he does by wielding his power. The word which is used for power is Maya, indicating ts mysterious nature. Now, power can be assigned to God only as he is personal. Again, revolving others is a kind of relation and involves the one who revolves and the one who is revolved; and only personal God can enter into relations. Here, as the word Bhramayan or revolving indicates, the whole and sole activity is assigned to God and the beings are helplessly revolved. They are passive creatures and cannot go against the will of God. He is omnipotent and himself does everything while man is merely an instrument. In the words of Otto, the God of the *Bhagavadgita* is the God of pre–destination. He has already willed the future and the whole arena of our activity exhibits a cosmic puppet–show with the strings pulled by that divine *Sutradhara* or Puppeteer. He has complete foreknowledge of the events to come. Numerous instances are strewn in the *Mahabharata* to emphasize that things are predestined. Thus we find many a character giving vent to this conviction. For example, *S'alya* for having been compelled to join *Duryodhana* consoles *Yudhisthira* by saying that the *Pandavas* were sure to win and the *Kauravas* doomed to destruction; for who can alter the course ordained by God? Again, do not *Krishna's* words of assurance to *Draupadi* testify to the theory of predestination? My words shall stand, says *Krishna*, though any impossibility were to come true. The great catastrophe of the *Kuru* war would not be averted because destiny worked itself out inspite of human effort. This kind of determinism denies freedom to man.

Determinism becomes all the more severe when theism is replaced

by pantheism. Here there is no question of the will of God determining the end. Every thing follows as a deductive necessity from the very nature of the 'Substance'. In fact, necessity is constitutive of reality. When the premises are joined, the conclusion is contained therein and there is not one syllogism but a chain of them. The cosmic process is joining a premise to premise and joining a new premise to the first conclusion and further joining one more premise to the subsequent conclusion and constructing a grand sorites. To say that the conclusion contains a new element not necessitated by the premises is fallacious.

The sister theory of absolutism is also looked down as depriving man of his freedom. It does not stop at saying that man is determined; it says man is not real at all. He is only an appearance. If he is said to be free, that freedom along with him will be only an appearance; and if it is argued that he gets real freedom when merged in the absolute, what remains of 'him' to be free? "He as such has vanished. In being accomplished, his self is transmuted". Thus no trace of him remains. And then about whose freedom are we talking? So, first as an appearance of the Absolute and then as disappearing in the Absolute the self has never independent existence to enjoy freedom.

It is usually remarked that lower naturalism of mechanical or biological type is not the only theory inimical to human freedom. Absolutism is equally so. One makes man a part of nature depriving him of any special status after which morality hankers. The other is equally detrimental to morality as it reduces man to appearance, Both try to achieve the same result, de-personalisation of man. He is determined either from below or from above and never from within. But none of these theories is found to hold its ground on thorough examination. Though they look askance at freedom, they can not drive it out of the field. Even absolutism does not deny that the world has empirical reality. The make—believe world has all its laws and one who has to live in it, has to abide by them. The self may not be as real as the absolute; but no one can deny its lesser reality. Otherwise, all talk of one's station and its duty would be a mere babble. In this world man is free to do his duty. From the transcendental point of view freedom may cease to have any importance not because the self is transformed but because

the absolute itself is beyond ethical categories. So focussing our attention on the emdirical self we can say that it can act on its own initative and embody the moral law as best as il can in order to go beyond morality.

But the hackneyed distinction between determinism and indeterminism in treatises on ethics seems to be uncalled—for. Determinism does not boast of foretelling all the future actions of a man. nor does indeterminism claim an extravagant conclusion that there is no causal connection between a man's character and his performances. The discussion of free will need not, therefore, be confined to a refutation of either. We may not expect to arrive at a reasonable solution of the problem of the free will and its ethical, metaphysical and religious implications from their arguments and counter-argnuments, but must try to find our way cut independently of them. Whether we are libertarians or necessitarians depends on whether we accept the doctrine of epigenesis or pre-formation. If determinism and indeterminism are factual questions they should be treated factually. No apriori discussion alone is sufficient to decide what is factually true or false. It is one thing to see what effects a particular fact has on our theory and quite another to try to decide factual questions because a certain twist of facts best suits our theory. It is not only legitimate but correct to realise that the law of indeterminacy of atomic movement may affect the hypothesis of materialism but to say that ice should be warm because that suits our theory best, is just trifling with facts. A sound theory can not afford to accord a procrustean treatment to facts. All scientific discoveries have got to be tested by facts and if they are found to be inadequate to explaind-all facts satisfactorily, a scientist has to modify his theory. As a psycholgical concept, we must first examine whether the bases of of determinism and indeterminism exclude each other. If they have at least some meeting-ground the very cause for their conflict ceases. Rashdall has correctly pointed out that determinism is not inconsistent with change of character, nor is the indeterminist bound to maintain that all acts alike are undetermined. As such, unmindful of their common ground one party goes on saying that the shield is made of gold and the other that it is made of silver.

Determinism maintains that action is determined and the so-called

free will has little say in it. On the contrary, indetermin is mhelds that and action which is in fact performed would have equally remained unper– tion formed because the agent had a free choice either not to do of it. In addi tion to the original character and ex ternal influences the two factors over which there is no dispute between the contentants- indeterminism accepts one more influence on action, i e. 'undetermined choice'. Let us analyse these three factors and see whether the classification of the antecedent conditions of an action is logical:

1. Original character: By this the indeterminist means the native endowment of an idiividual. We shall hereafter use the term heredity to indicate this factor. We accept heredity as having a lot to do with action.

2. External influences : By this we should understand all the influences on the action of an individual except his inherited proclivities. We call this factor environment and this is the second factor which has a telling effect in determining the outcome of an action.

3. Undetermined 'choice : We fail to understand as to what the in- determinist refers when he talks of undetermined choice. In our opinion this 'tertium quid' is the most vulner- able point the theory of indeterminism. It will be the crudest type of indeter- minism which ventures to say that an action is totally uncaused. Both de- terminism and indeterminism admit that an action is caused. In fact their common dependence on the principle of causation is the precise point to which Taylor directs his accusing finger. He ultimately passes a verdict that this common assumption vitiates them and renders them illegitimate. It is not as regards the presence or absence of the cause that the de- terminist and the indeterminist dis– agree but as to the nature of the cause. To what constitutes cause for the determinist, the indeterminist only adds a third factor — the undetermi- ned choice. Let us agree that an action is impelled by the condition of the universe antecedent to it. If we analyse this condition of the universe we find that heredity and environ- ment taken together, completely exhaust its contents. All objects capable of being thought of can be satisfactorily classified into these two They fall in the category of his here- ditory equipment or environmental influence in which the individual lives, moves and breathes his last. As we know even in wild imagination such as a man growing wings and

flying like a bird in the sky, nothing is without its basis in the actual world. For the man, the wings, the sky as well as the flying activity are all real. Only their combination is fantastic. Similarly the 'undetermined choice' or the new factor is firmly rooted in the heredity and environment. If per impossible, we can analyse this undetermine choice, some elements will go to heredity and others to environment. When an angry teacher who rushes to the pupil with a cane in hand all at once desists from striking, it is not due to undetermined choice but to his native love for children and awareness of the fact that no corporal punishment is to be inflicted. Just as chance or miracle is due to ignorance of causes similarly undetermined choice is the ignorance of determining causes. Undetermined choice is therefore only a phantom factor and deserves to be scrapped from the literature on free will.

When it is admitted that an action is a joint product of heredity and environment all enmity between determinism comes to an end From the point of view of the empirical world an action is always caused and whatever be the cause it must form part of either one's herecity or environment. Heredity means whatever is passed from the parents to the child. All the potentialities in a fertilised or ovum constitute a man's heredity, be they actualised or not. The formation of this fertilised ovum itself depends on a chance-combination of 24 chromosomes from each parent. We call it chance-combination not in the sense of indeterminism but in the sense of our ignorance about the laws of the formation of this cell. We do not know what particular role the physical, chemical or other factors play in determining this particular combination so that a man comes to be what he is. Everything else belongs to the environment. Which of the potentialities will be actualised depends largely on the nature of the environment to which the newly formed cell is subjected. Now what we call heredity is not a a unitary factor and environment another unitary factor so that a thorough knowledge of both enables us to predict the resultant action. Heredity itself is a combination of at least two factors-physical on which depend such characteristics as height and mental on which intelligence and the like depend We leave open the question whether it has moral or spiritual characters so that the hormonic heredity is such as abhors what is immoral or whether there is hereditary theotropism. Moreover there is not one physical and one mental factor but multiplicities of

them. On the side of the environment this is not less so, but involves factors that are material, intellectual, social moral, religious and spiritual. Even a cursory look at the environment where we happen to be, convinces us of infinite factors. One who is conversant with the laws of permutations and combinations knows how very easy it is to say that an action is a joint product of heredity and environment; but how much formidable it turns out to be to determine the exact permutation which takes place when an action is effected. Gomperz talking about volition rightly points out that precise prediction depends on quantification. [1] A particular act can not be predicted because such quantification of infinite factors has not as yet become possible. We are speaking here as though we are given heredity and environment and asked to find out the permutation of factors taken from these sides. But what in fact is given to us is not pure heredity on the one hand and pure environment on the other but just one heredity – environment — complex. Pure heredity, we may venture to say, is a biological myth as it is never given, but is the result of abstraction Such as abstraction is artificial as heredity of a person comes to 'be' only in an environment; physical and mental. Heredity without environment, is a cripyle, whereas environment without heredity is empty.

If we accept determinism do we deny freedom to the individual? A child has little to choose between the right action and the wrong actior, As it grows, it will mostly imitate the elders Whether it will choose a right action or a wrong one, more often depends on whether the elders habitually choose the good path or not. It is for the elders to provide a rich moral environment to the child Now a formation of a good character though partly dependent on heredity partly depends on environment. It is not in our hands to change the heredity and so we should concentrate our efforts on providing as best an environment to the child as we can This is true in all fields of education. In an ideal condition a man who gets the best heredity and the best environment becomes a morally perfect being. But every human being is not fortunate enough to get the best hredity and to be brought up under ideal conditions. The

1. *H. Gomperz : Some Simple Thoughts on Freedom and Responsibility.*
Philosophy : January 1937 (p. 68-69).

environment which is provided to a baby is a mixture of both good and bad actions and this has its role in the formation of the child's character which in turn becomes a mixture of good and bad. These bad traits once formed need not be permanent. There is ample room for change of character in either direction. In the first place, undeveloped potentialities come to be actualities and in the second place the bad traits can be corrected by the use of suitable rewards and punishments.

Though initially the child has to accept the environment where it is brought up it begins to exercise its own free choice as its character develops. In the interplay of heredity and environment, the self is not passive Though character is never completely fashioned, as its formation is a process and not a product, it has its own function in determining the future actions of the individual. Even if it be said that the self only transmits what it receives from heredity and environment it can be pointed out that it tremendously changes the quality of the action. This is what we mean by self-determination which chooses out of various alternative actions and while doing an act stamps it as its own. When the self has two choices before it, it can prefer the company of scoundrels to the comoany of saints. A man who has been fortunate enough to have his character moulded in a proper way tends to choose good actions. These actions in turn contribute to the further development of the charater which again must be recognised as exerting an influential force in determining the further choice. Thus by a process of circular reverberation a good action makes character more and more rich and this enriched character makes further choices more and more perfect. Now predictability can well go with such a development. Man's actions can be predicted along a long-trodden path which we call habit. Though he may take that path more often than not other choices are not barred and all the other infinite paths remain open possibilities though they are not usually adopted. Secondly prediction is partial. It is limited to predicting a man's action on particular issues under specific circumstances and by particular individuals only, all qualifications making it as good as unpredictable.

Ethics will be only too glad to accept from psychology the proposition that the self determines its actions We agree with Rashdall that self determination itself is freedom though James ridicules that it is only soft,

determinism. Freedom in the sense of absolute indeterminism has no place in ethics. Accountability regards an action as determined by somebody's free choice. Thus an action is determined, but at the same time it is free because it is our own self that determines it. Professor Silberman sums up his discussion: 'freedom chooses authority to be free; authority, crushing down freedom, must lift it up again. [1] Denial of freedom wrecks the moral worth of any action whatsoever. It is man's own act on which his destiny hangs. To perform such an action he must be free from external coercion. Prof. A. J. Ayer gives an instance of how external coercion does away with freedom[2]. If at pistol point a man is asked to do something, he has a choice to disobey. But this alternative is such as no reasonable man would choose and choice to disobey remains only a theoretical possibility. Prof. Ayer rightly concludes that in obeying, the person cannot be held morally responsible. It may appear that even if the man disobeys he will still be under external constraint, for death pounces upon him the moment he exercises his freedom. Nonetheless the element of choice cannot be questioned and it is immaterial what consequences follow upon a particular free choice. Here we find the least degree of freedom as both the alternatives bring an external coercion as inevitable consequences. As long as there is environment we cannot be completely free because there is bound to be constraint from without. We live in a system of concentric circles of loyalties so that when we pass to outer and yet outer circles our viewpoint becomes more and more inclusive and more and more comprehensive. What belonged to an outgroup belongs now to an ingroup; what was theirs comes to be ours; what was without comes to be within; what was in the beginning an external force or compulsion becomes part of the self so that its limitation is no longer felt as it has become an integral part of our free choice. In a morally rich environment where an individual sees noble actions inspired by lofty ideals and where a spirit of self—sacrifice opens new vistas to him an individual becomes more and more free as his expanding self becomes more and more inclusive and all – embracing There is, to put it and it in Greens words « the identification of himself

1. *Hibbert Journnl: July* 1962, *Page* 340.
2. *A. J. Ayer: Philosophical Essays, P.* 279.

with others in whose continued life he contemplates himselt as living" It is in this way that heteronomy passes into dautonomy. " A man to whom all these beings have become the Atman, what grief, what infatuation can there possibly be when he has seen the unity in all things ? He is the most free being ". 1

The metaphysical view we take ot the universe hierarchises all things conseguently hirearchising freedom also and yielding degrees of freedom. The highest degree of freedom is found in God whose view-point is most comprehensive. As the self is irrevocably linked up with God, the self shares in that freedom. As finite beings we are only partially free. Our vision of the series of freedom is so narrow that is very difficut to esti mate exactly anybody's degree of freedom It is he whose spectrum is broad that can fairly judge the others. However broad visioned a man may be,he is acquainted only with a segme nt of the Series of freedom. It is only God who sees the whole of it at once and therefore only he can be the fairest judge of all, the impartial spectator of all time and existence. But the Gita verse referred to above does not stop at making him only a spectator. He is active all the while. Here Yantrarudhani means mounted on a machine. This can be compared with our hereditory equipment. Any machine has got to be operated in some environment, and if God is revolving the machine he is the environmental influence. That is to say, the machine of our heredity is working in the divine environment. But the verse teaches that God is revolving the machine and this environment is so powerful that we should better talk of divine determination rather than divine environment. There are infinite paths to reach the Absolute. Out of these we can pick up any that appeals best to us One's temparament, training, ideals, one's environment, in a word one's station in life contributes much to one's selecting a particular path to the exclusion of a host of others. If we choose the moral path God becomes the moral ideal and man will be moral only as he realises that ideal. In short our actions are determined by the ideal which is God, and this is what we term divine determinism.

Here religion supervenes by saying that God is not only the ethico-metaphysical end but the religious

1 *Is' avasy panisad.*

consummation also. All our endeavour is directed towards being really free by being in tune with God. We have always to steer by the same star which is God. In order to be free we beg to be determined by God by surrender -ing our will to Him. We must "become the pencil of the unearthly writer, the bent bow of the divine archer, the tuned lyre of the divine musician"[1] But if we feel that determination by God is still external determination, we must make our will God's will. Thus self determination gradually gives way to God-determination. In this process a devotee is gradually purged of all traces of individuality. In Kantian terminology this is good will where the will, though subject to the solicitations of the flesh, rarely falls a prey to them. For him there is no conflicd of desires or motives. He will instantly brush aside a wrong choice and will habitually follow the right path. of course even here he has a free choice to maintain his own position or let the will degenarate into lower strata. As he advances, his will becomes gradually incapable of doing anything wrong till he reaches the highest stage from where no fall is ever possible. There is such a halo around him that bad motives dare not touch him. Here God is chosen by what Leibnitz calls moral necessity' This is holy will which is no longer subject to the weaknesses of flesh. We are familiar with the celebrated prayer in the *Bhagawata* which describes God as inspiring all our actions including sensory and motor ones. [2] In this, cur will becomes God's will and this is the consummation of religion. Here the distance between the two famous expressions in the *Bhagawad-gita*,'*Yathechhasi tatha kuru*'(act as thou wilt) which grants freedom to the individual and *Karisye vachanam tava*' (let Thy will be done) where that individual freedom is surrendered to God, disappears and they coincide. At such a unitary stage whether we do anything according to our own wish or whether we obey God, both mean the same thing. As Seneca says, to obey God is freedom. But such an ideal is far off. We have to set sail and traverse the path till 'the black waves and the azure meet'.

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1. Ott: *The Idea of the Holy*, Page 217
2. *Bhagawata* : *IV*: 9. 6

The Advaitic Absolute And The Buddhist: A Study In The Logic of Typal Differences

(*By: Dr. S. S. ROY M Ph. D. Allahabad*)

A clue to typal differences among the *Advaitic*, *Madhyamika* and *Vijnanavada* Absolutes lies through an explication of the nature and status of *Negation* in each one of these systems, through examination of the existential status of objectivity and subjectivity therein, and finally through a consideration of the morphology of knowledge in each one of these systems. A consideration of the nature and status of negation becomes necessary in view of the fact that in each one of these systems something is denied in an absolute manner. What is «really real" is not *Samvrta*, is not *Parikalpita*, is not empirical; this is the form and the content of the "really real ", and this is distinguished from the form and content of that, which merel yappears, and that, which is illusory and false. Regarding the respective characters of objectivity, and subjectivity, wide differences of opinion furnish, as it were, a fundamental principle of distinction among the Absolutes. And *knowledge*, as conceived, upheld, and condemned, largely determines the individuality of these systems.

' Negation ' is organic to metaphysics, at any level, but it is the lever of the absolutistic systems of metaphysics, for herein does one come across a clear - cut formulation of the absolutistic situation, esp., in a judgement or statement like this: ' Reality is not that which appears". It could be symbolized in the statement, ' A is not B '. This negative statement creates a problem. The statement has for its subject ' A, and though it looks like being descriptive of ' A ', it does not describe A; it is simply expressive of the assertor's ignorance of ' A'. We are in this context faced, with what Bosanquet described as the *paradox of negation*. If the statement is negative it cannot

be descriptive of 'A'. If it is not so descriptive, it is actually speaking no statement about 'A'. Ignorance, we are told, performs in this circumstance, the function of knowledge. Either we allow the statement to stand as it is, and interpret it is as an attestation of the unmixedly skeptical relation in which our 'theoretic consciousness' stands to reality, or seek to remedy this seemingly skeptical situation in one of the following ways: by showing that a negative statement in Formal logic is not unmeaning, and Formal Logic can easily dispense with Metaphysics and Epistemology. A negative statement in its purely logical aspect has nothing to do with Reality and the disquieting situation may be eased through an enlargemnt of the Subject in Reality, by pointing out that the negative statement refers to negative *facts* and negative *essences*. Else the poradox might be taken as dissolvable in the change of the *negative* statement into an affirmative form.

(i) The *Madhyamika* firmly believes in the immutable or the non Commutable nature of the negative situation; and the negative alone is the expression of knowledge. Knowledge in this context refers only to the *non-assertability* of tho Real; and non-assertability of the Real is itself to be entertained as no assertion, as no position. The negative judgment is expressive of a cancelling consciousness, which itself is no position which is simply to be understood as merely a symbol of the re-iteration of the self-dissipating logic implicit in every kind of assertability, including the negative one. The logic of the *Catuskoti* as conceived by the *Madhyamika* is no invention. It is only the discovery of the situation in which all assertability irrevocably stands, regardless of the doctrinal content that fills it. The Madhyamika in presenting the Logic of the Catuskoti is no doubt giving a prolegomena to every kind of metaphysic. But whatsoever he is asserting in this manner is neither a fifth position (*pancakoti*), nor one from among the four, which constitute in an exhaustive manner the types of assertability. This is so, because, *Sunyata* itself is no *drsti*. But one may ask, why? To this *Madhyamika* should be able to say: "Because the conteet of my assertion is not the assertion of a fresh point of view or a reiteration of one of the four points of view subsuming the *tetralemma* (the four cornered assertion. What the content of my assertion intends is simply the self-dissipating character of each one of these four *drstis*, and the content

of my assertion is not exhausted merely in the assertion of it, as must be or is the case in respect of the content of each one of the four alternatives of the tetralemma". And he may further say, "Even if I (the *Madhyamika*) were not there to point to this sunyata of the *drstis*, the 'strong corruption' that inhabits their 'frail' constitution could not be stopped. The diagnosis of a malady itself is no malady, nor has it in its constitution a *miasma* that might develop into a malady". Even if the Madhyamika describes this reflection of knowledge upon itself as *prajna*, *prajna* is just such a reflection; it is no new knowledge alongside of the existing stock of knowledge; such a knowledge, if at all knowledge, it is the same knowledge come to self-consciousness. It is no new information, no addition to the points of view already there; it is only the self-consciousness of the limitations of every point of view. Such an awareness needs no attestation by any *pramana* whatsoever, for it is the transcendence of all postulational situations, coextensive with the insight that no knowledge can be non-postulational. The *Madhyamika* stands out for a criticism of all presuppositions, and of all knowledge exceptionlessly, as no knowledge can afford to be without presuppositions. And it is these presuppositions, which provide the criteriological bedrock of any system of metaphysics but to have presuppositions is to be in a *cul--de sac*; there is no retreat, there is only surrender. All assertability cries out against its own self to listen to this cry and say that one is istening is itself no commitment, no asser tion, riddled with culpability.

The *Madhyamika* effects an escape from negation as a commitment by making negation co-extensive with the "cancelling conciousness" which is no position in the sense that it is only a name for what happens, when one throws himself in the attitude of an assertable commitment. For this reason the negative form is only a plea for pure criticism, to which all knowability being essentially the knoawbility of an object to a subject is self-cancelling in the last analysis. Every object through an inexorable logic of self-contradiction is a vacuous entity. So in knowing anything in the objective attitude, we end with knowing *nothing*. The *Real* is nothing to be known; else, if known, it must reduce itself to nothingness, Negation in the *Madhyamika* Absolutism stands for two telescoping situations: (a) necessitating that the non-assertable is unknowable and (b) indicating irrevocably that the assertable runs itself down to nothingness. What is real cannot appear, and what

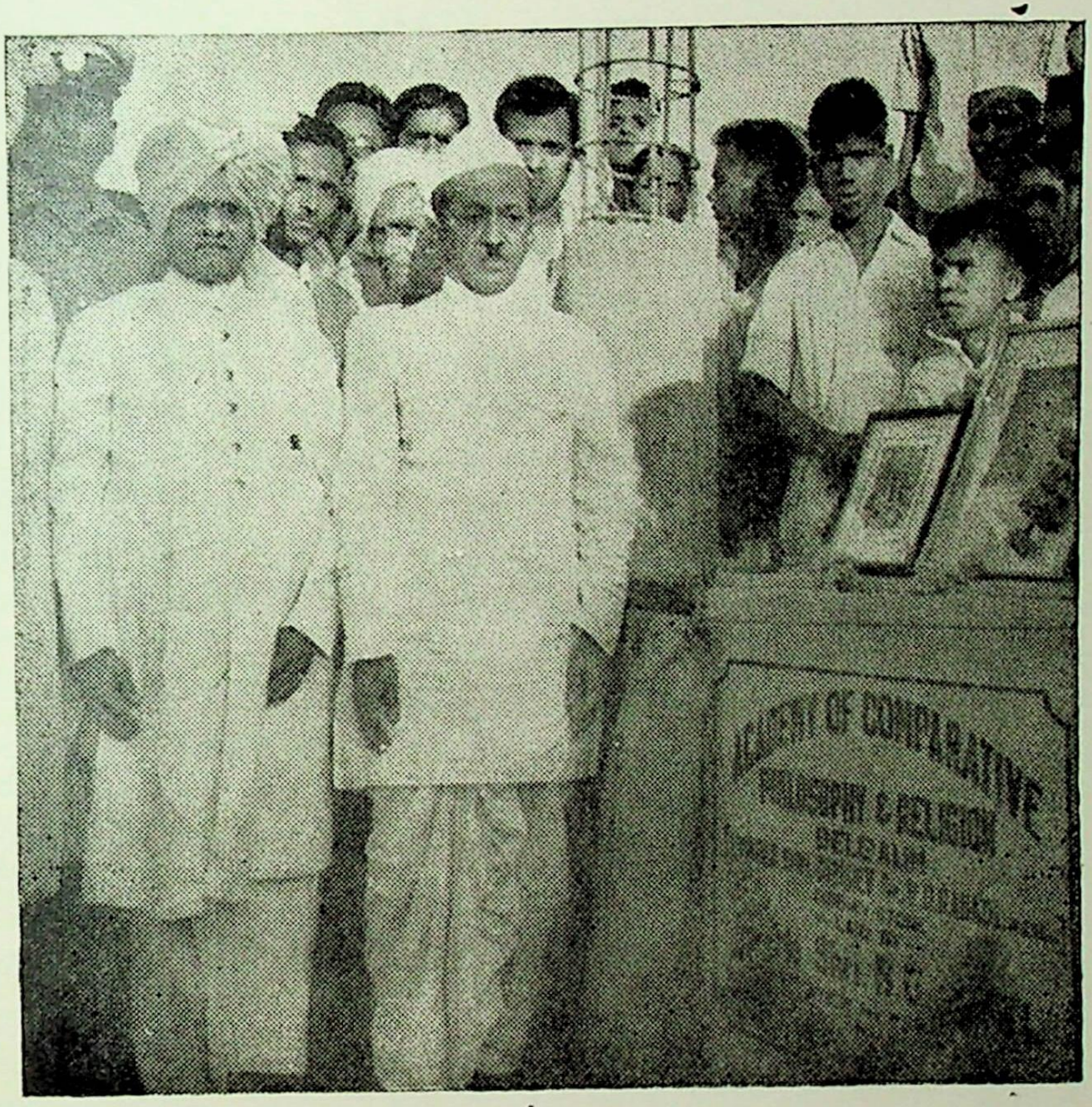
appears cannot be real. ,Theoretik Consciousness' in the *Madhyamika* tradition is merely the " Cancelling Consciousness ". The *Tativa* of the *Madhyamika*, which is *unknowable par excellence* could not be approached in any significantly assertable manner. Because of this, the situation is a thoroughly de-cntologizing one. The Absolute transcends all literal or even symbolic dercription for descriptivity is ultimately rooted in object-logic, which is inherently discursive and relational. Assaertability necessarily refers to a self dissipating subjectivity facing self-dissapating objectivity. It is innately bereft of a ' real ' content, but sustaing itself on the illusion that what it intends is real. Neither the objective world, nor the subject contemplating it, has any real content. They are not; and for this reason, they could not be employed even as symbols for designating the real. To be non-designatable is to be unknown and unknowable; but to be known, means to be ' nothing '.

(ii) The *Vijnanavada* should be putting another interpretation on *Negation*. The negative statement " Reality is not appearance " could be made to shed off its negativity, through ' negativity ' and the ' negative relation ' being understood as the relation of " otherness ". What is an apearance is other than what is real. Or we may say that the real is other than what appears. What appears is either an object-facing subjectivity or a subject-facing objectivity. Appearing, whether it is of the object to the subject, or of the subject in the empirical circumstance, is an objective situation. Even the subject of the empirical. situa tion is to be known as the knower of an object or objects. The coe tensiveness of Reality with the *negation* of the objective situation, amounts in the case of *Vijnanavada* to an identification of the real with a non-object Unlike the *Madhyamika*, to whom there is no escape from objectivity in any assertable circumstance, the *Vijnanavadin* identifies the non-object with the pure subject The pure subject is not the subject of empirical situation. It is the subject of the transic state of one's being - one becomes in trans-objective experience. It is the state of Pure Subjectivity. Whereas, in this situation nothing is left except *pure Consciousness*, and whereas nothing but pure Consciousness is real, *negation* for *Vijnanavadin* should be referring to nothing but the self-allienation of subjectivity in the form of objects. De-objectivisation is intended in negation. *Vijnaptimatrata* stands for a total *catharsis* of consciousness - d

Sri B. D. Jatti.

After laying the Corner Stone of Gurudeva Mandir.

(16-4-1964)



fusion of consciousness into itself, by the withdrawal of objectivity, whose presence contaminates Consciousness and degrades it to the status of objectivity. Objectivity itself is essence and paradigm of illness. Cancellation of illusion is the attainment of Pure Subjectivity. To be an object to a subject is to appear, To appear is to be illusory. What appears being, indistinguishable, in the last analysis, from its substratum, gets loosened from its substratum, and in being so loosened it is *known* as an *other*. This otherness is nothing but the self-externalization of the subject. What is thus externalized being none other than the Pure Subject itself, the process of Self- externalization does effect a redemption of a felt totality into two members–a subject and an object. What could only be of the nature of an *immediate experience*, a knowing and being in one, through a process of self-mediation or self-alienation appears as a known content. If immediacy' or the essential one—ness of the known and the felt were understood to be the mark of "reality", " reality' itself would be understood as a 'felt' state. of being a "feeling' , as it were. But a known *element*, if it were taken for "reality" , should also be entertained as something 'felt'. This, however, can never happen in reflective consciousness In unreflective consciousness only a situation may be believed to be what it actually is not. What is merely an object to consciousness is taken for "reality". And this happens, because of an absence of discrimination between "feltness" which is the character of reality and ' known-ness" which is the character of an *illusion*. The felt totality of sentience through an inner dynamism, brings about its self-alienation in *objectivity*, whose epistemic symptom is "known ness", as distinct from 'feltness'. A confusion of the "known" with the "felt" is the only hypothesis by the employment of which an account of illusion could be presented from the *Vijnanavada* point of view. To extricate the *known* from the *felt*, and to analyse the illusory datum is to understand the illusion as an overlapping of two types of ' Subjective functions ', viz., knowing and feeling. To be aware of this confusion as *confusion* is to reach through the negation of the object, the *felt totality* of pure sentience, in which *known-ness* melts into unmixed *feeling*. What appears like a subjectivity contemplating an object, is made to contemplate itself, and nothing other than itself. This is the *truth*. It necessitates the annulment of objectivity. It has to be understood in terms of the Subject—logic, but to identify it

with the subject as literally understood would be an error in principle. Ye when the Vijnanavadin comes to an exact formulation of *Vijnaptimatrata* in terms of knowledge, he falters through an inner disposition to understanding knowledge as the knowledge of an object, and describes such a knowledge as ' subject—and—object —in one '.

(iii) The Advaitic view of Negation is a very comprehensive one indeed. In the solution, obtainable in the Advaita, of the Paradox of Negation, the extreme points of view have met. With the skeptics like thee Buddhists, the Advaitin admits the self-contradictory nature of thought and thought — contents, and also maintains, as the Buddhist would do, that thought and thought-contents are litarally self — condemnatory in nature While to the Buddhist Absolutist, this assertion implies the negative conclusion that thought and its contents are privative in import, the Advaitin's interpretation of the situation is of an affirmative kind. The negative judgment is symbolic of the self-transcendants of a position taken by thought in respect of what it reveals and establishes. That an identification of the knowledge of Reality with the knowledge of ' the world and the individual ' is metaphysically unwarranted and false, is all that the negative form of assertion implies. With the Madhyamika the Advaitin realizes the self-stultifying nature of thought, and with the Vijnanavadin he realizes the ultimate unreality of a pluralistic universe. But the Advaitin goes beyond the Buddhist Absolutism in recognising that a realization of thought's self—stultifying nature is within thought itself. Self-consciousness of its own limitation by thought, involves two steps : (1) an awareness of the difference between the ' really real ' and that which is only a thought-construct; and this amounts to discorning of ' distincts ' namely the real, which can only be revealed in immidiate experience, and the seemingly real, which is revealed as an object to a subject— each mediating each; and 2) an awareness of this difference between the ' indistincts ' and the consequent error exemplified in the coupling of the real and the unreal. Thus the negative statement, ' A is not B ' is really affirmative in import and is substantially the same as the assertion, ' It is false that ' A is B '. The detection of an error in a certain position is not a bare denial of that position. It also points to a position in which this error would disappear. This view of negation gives greater respectability to Reason or thought than has been given to it in

the *Buddhist* Absolutism. The cognition of error in a situation implies, at least an awareness of the criterion which invalidates the situation under cognition. The statement 'A is not B' implies the consciousness of the criteria in the light of which 'A is B' is false. The *Advaitin* warns us against the situation in which is taken as identical with B. Whereas 'B' has been actually derived from its ground A, by the discursiyizing, the A-content, B as thus derived, cannot be identified unreservedly with A. The 'world and the individual' as abstracted from the *Brahman*, may have their ground in *Brahman* and in nothing else, but the identity with the Brahman can only be illustrative of a manipulation or a belief that is profoundly misleading and absurd. In discursivity the two must remain two. Even if 'the world and the individual' as abstracted from the Brahman, are merely the modes of *Brahman* their identity, with *Brahman* as modes would be both absurd and impossible. 'The world and the individual are no doubt indentical with *Brahman* in the sense that Brahman is their ground, but as abstracted from Brahman, they have a tendency to claim, as it were, a domicile in another sphere, and as so domiciled, they may well have an entitative status of pragmatic crder, but it does not mean, that as subsisting in this manner, they are the same as their Ground. Nor is the manner of thus conceiving them the same as the one of conceiving their Ground, as it may be in and for itself. The negative judgment, as such, not only refers to Reality; it is descriptive of it, for it envisages the consciousness of a false assertion in which two incompatibles are taken as constituting an indistinguishable unity.

The two incompatibles constituting this indistinguishable unity, present themselves as a unitary content—a content in which *'belief'* and *'knowledge'* are inextricably mixed up. A mixing up of this nature is what the coupling of the 'real' and the 'unreal' means. The rope and the snake get so deeply interfusea in the state of illusion that what should actually stand out in reflective consciousness as no content at all, is understood as 'known. There is a fundamental difference between what is the content of *belief* and what is the content of *knowledge*, The snake—content is merely the content of belief. With the dawn of reflective consciousness there emerges a distinction between *belief* and *knowledge*. The snake-content is disbelieved, but not because the rope is known. It is disbelieved because it

does not behave in a manner in which any known content should behave. A known content does not last only for the duration that it is known. Nor does its being known, or being not known, make any difference to its *being*. It has being of its own, a being, uncaused by its *known-ness*. Negation of phenomenality, in the Advaita, does not mean the literal withdrawal of the content of experience in the objective attitude. The world does not cease to exist, but it definitely ceases to exist as *known*. It can be no content of knowledge. It subsists only in a will to be oblivious of its purely adventious character the distinguishing mark of which is its association with subjectivity. To understand it as necessarily associated with the subjective, does not mean to entertain it as the creation of the imagination. Finite subjectivity, which alone can be understood as the locus of imagination, has no existence outside the situation of illusion. The objective content of the world is not a subjective product. It is false in the sense that it is not self-shining like the Brahman. It is found only in constant conujnction with subjectivity. To say that the world is a product of the imagination, is to ascribe *causal efficacy* to finite Subjectivity. This is patently absurd. And this is what distinguishes the Advaitic position from the Vijnanavada Cosmogony on the one hand, and from the thesis of those who believe that *drsti* is the ground of *srsti*. There is no sense in taking up the controversy between *drstisrsti-vada* and *srsti-drsti vada*. *Drsti* and *Srsti* are conjugate in a vital sense. The one will not be found apart from the other, but what we have described as their « constant conjunction " is no proof of their being in a position to determine each other in a ' causal nexus '. Both of them are the correlates they will to be oblivious of the distinction between knowledge (viveka) and belief (aviveka) as also of the corresponding distinction between the "real" and the "false". *Srsti* is not the ground of *Drsti*. Nor is the opposite relation plausible or convincing. Outside their "conjuntive nexus" they would stand isolate, and as isolated they could not stand at all. Their 'conjunctive nexsu' has a grounding nowhere except in the undifferentiated, self-existing Brahman To say that this nexus of *drsti-srsti* is grounded in the Brahman is simply to say that this nexus is the self-limitation of Brhman, which on account of its essential freedom from all limitations is recalcitrant to all attempts at understanding it in terms of this nexus. Each member of the subject object

nexus limits the other. This "conjunctive nexus" itself is symbolic of *limitation* and the limitation in question, can only be the limitation of the unlimited, the Limitless the Indefinite, the Infinite. It simply insists on doing that which in the nature of things is impossible. It stages, what Pringle-Pattison might have described as a "barrel rehearsel". The "conjunctive nexus" of *drsti* and *srsti* the subject and the object is no real situation. It is not self-explaining, and yet in the manner of the Kantian *a priori*, it does present itself as a logical paradigm, viz., as the paradigm of what invariably and timelessly happens, when one is under the spell of *avidya*. But if this *nexus is* all that we known our unknowing it self has to be known againsa background that must be understood as unknown. The *known - ness* of phenomenality presupposes an unknown, in distinction from which alone it could be significant. And this *Unknown* is none other than the *Brahman* itself, which is, existent as unlimited and *intelligible* without being known as an object. *Avedya*, it definitely is, in the sense of not being knowable as an object to a subject, or as an other of consciousness. But where is the point in its being *vedya*, when, being none other than consciousness itself it is *aparoksa* or *immediate*. Immediacy is not the attribute of Brahman. It is not of the nature of "*feltness*" indicated by the subject kand-in-objec one, of the Vijnaptimatrata tradition. The immediacy of *feltness* (*Svasamvedana*) is merely an adventitious filling of the immediacy of *aparoksanubhuti*. In it all distinctions are to be understood as transcended, If distinction itself is the negation of this *immediacy*, this negation also has to negated. But the *negation of negation* is no plea for the reduction of objects as the *Vijnavadin* insists. It is only an exhortation to the transcendence of the objective attitude itself- the annulment of the *bhedadrsti* itself, in which the adventitious parades as the self-evdident and the mediated masquarades as *immediate* A situation as so eescribed, we must admit is just a theoretic reconstruction of what must be only an experience, a spiritual experience, ineffable and really indescribable in words. as ordinarily understood. This spirltua experience could be only a "that" in which alone we feel fulfilled in a state of and disillusionment, which makes us reflectively aware of a want characterizing all our transactions in the attitude of infatuation. Cf this wantless '*that*' we have the intimations only in *faith*. All theoretic detailing of it is merely an attempt at

giving to the content of *faith* a metaphysical mould, with a logic that protects and augments it. It is speakable in this cast, though a speaking of it in any manner whatsoever is simply indicatory of a situation, too deep for words.

Universal Reign of Anxiety.

Anxiety fills the heart of every man for various reasons... Men are full of anxiety all the time. .... If you have got a wife you are full of anxiety, because she may transcend the limits of decorum.. If you have no wife, then who is going to cook for you ? So whether you have a wife or not, you will always be in anxiety. Again, if you have children, they may be so many in number that you may not know how to feed them. But if you have no children, then you will have to be in tears, when you will be passing away. If you have no house, you will be wandering without any shelter; but if you have one, it is a great a cause of anxiety. Because you will have to pay many taxes on it and you will be subject to rent-control. Then there is the question of poverty. If you have money, then you will always be afraid of robbers, because one does not know when they might come and rob you of your wealth. So, wherever you go and whatever you do, your mind is full of anxiety. Anxiety will come to an end only when your mind is fully absorbed in God. ... Then alone anxiety will disappear and you will become free from anxiety. You cannot get rid of your anxiety unless your mind moves to God and becomes one with Him.

— P. G, K.

Guru - Upadesh.

or

Spiritual Initiation.

(By : Sri. S. C. Nayak M. I. E. Madras.)

The Sanskrit expression *Guru Updesh* is highly signifiicant. The word *Guru* ordinarily means a spiritual teacher and the word *Updesh* means Iniatition. But both these words convey more than that as they possess a deeper meaning as well. Let us see how. Why is a spiritual teacher called a *Guru* ? What is the deeper connotation of that word ? Just listen to *Guru-gita* which tells us :

गुकारस्त्वन्धकार: स्यात् ।
रुकारस्तं निरासकृत् ।
अन्धकार–विनाशत्वात् ।
गुरुरित्यभिधीयते ॥२५॥

The letter *'Gu* in *Guru* stands for darkness and the letter *'Ru'* stands for a dispeller. As the spiritual teacher dispels the darkness of his disciple, he is called *Guru.*

Now what is the darkneess that is removed by a *Guru* ? And how does a *guru* dispel it ? Just listen to *guru gita* again :

अज्ञान–तिमिरान्धस्य
ज्ञानाञ्जन-शलाकया ।
चक्षुरुन्मीलितं येन ।
तस्मै श्रीगुरवे नम: ॥३३॥

"The disciple is blinded by the darkness of original ignorance or *Avidya* The *guru* applies collyrium of Self - knowledge or Self illumination to his blinded inner eye of Intuition, opens it, restores its proper vision and enables the disciple to have and enjoy the vision of the Self everywhere such is the supreme glory of a *guru* for which he deserves our reverentias salutations !"

Let us see how a *guru* manages to bring about such a sansfor mation. The Guru enters into the heart of the disciple in his tsubtle form and resides there till the disciple attains Self- knowledge. He shows himself in his radiant form, during meditation, guides the disc

ple at all times, protects him in dangers, dificulties and diseases, and even enables him to face death with a smi'e. As *Guru Nanak* puts it: ' Just as a mother takes care of the safety of her child every moment, feeds and fondles it and lovingly brings it up, even so does a Sadguru bring up his disciple with great affection and endearment. Steeped in dense ignorance, the disciple, in the beginning, does not posses the ir sight to realise the glory of his Guru. But once he begins to see the the radiant form of his Guru, during meditation, he finds that his Guru is ever watching and guiding him from inside. And this experience gradually produces a wholesome change in his whole nature.

After initiation the Guru never leaves his disciple in the lurch. Under the protecting wings of his Guru' s grace, the disciple faces the world boldly like a young one of a *Kangaroo*, lodged safely in its mother's pouch—a very apt illustration given by *Gurudeva Dr Ranade* The constant vision of the radian form of the Master lends unique joy to the disciple. The Master, thus takes charge of his disciple and guides him till the end of his spirituale journey.

The Guru enables the disciple to be free from sins committed by him prior to initiation, and makes him fit to reealise his Self and enjoy Divine Blriss. Thi-ough the supreme spiritual power and grace of the Master, the discipl, gets a first-hand, intuitive Self-knowledge — the direct vision of his Self. Now what is the nature of Self-knowledge ? Sri Ramadas has clearly defined Seli-knowledge as a vision of ihe Self or one's own Form (*Swarupa*). This cryptic statement has been admirably amplified by Sri *Jnanesvar*, the great Saint of *Maharastra*, when he states as follows:

"(Self-vision) is not to be compared to the vision of the reflection in a mirrcr; for the reflection in a mirror is simply an ' other ' of the seeing man. The vision of the Self is as a Spring which may exist in the own fullness even when it does not come up into a well. When the water dries up, the image goes back to its prototype; when the pitcher is broken, space mixes with space.... In a similar way; is the vision of the Self by the Self." i. Such is the nature of Self-knowledge.

eahen the disciple begins to see, during his meditations his own subtle Form — his *Swarupa* — besides the

radiant Form of his *Guru* to begin with, he begins to enjoy the freedom and bliss of '*Swarajya*'—the Kingdom of Self or God. He realises through direct experience, the significance of the great maxims like "*Tatvamasi*" — (That thou art) and '*Soham*'— (He am I) and others. The *Guru*, thus, transforms the ordinary mortal into a Divine Being. Such is the wonderful result of his initiation or *Upadesh*.

Like the word *Guru*, the word *Upadesh* also carries a deeper meaning. Ordinarily it conveys the meaning of initiation, advice, instruction and guidance. But it also conveys a higher meaning. Instead of deriving it from the root *Upadish* – to teach, we may split it into *Upa* and *Desha* meaning 'a region in the vicinity'. The *Guru*, after initiation, lifts up the disciple to a higher, subtle region, where he himself actually resides. He shows his real Form to the disciple, in that region. As the disciple advances in his meditations, carried on by him as per his Guru's instrustions, the veils of his ignorances are gradually removed from his inner eye, his vision is rendered more and more clear thereby, and he is blessed with good many spiritual experiences of a beatific nature. Such is the higher region or *Desha* to which the disciple is taken by his *Guru*. This is suggested by *Upadesh*.

These are some of the connotations of the two words as explained by great Masters and experienced by their ardent disciples.

Practice of the Presence of God.

(By. Prof S. R, Sharma. M. A. Poona).

Philosophy, Religion Mysticism, are different Pathways to God. Gurudev Ranade demonstrated this truth in his own life and writings in an unique manner. With him thought and action were not different from each other: he lived his philosophy of life. While his published works bear witness to the depth and range of his academic attninmeats, he also showed us how we could combine philosophy, Religion and Mysticism as a unified Pathway to God.

Though 'Philosophy' literally means 'love of wisdom', for intellectuals it has no more than an academic value as a mental discipline like mathematics. It seeks to ascertain the nature of Reality through sense perception, though its range of observation is wider than the self-limiting sectors of the various sciences. Its pursuit of knowledge for its own sake does not go deep or far enough to ripen into wisdom.

Religion, as commonly understood, has a social more than spiritual value. In its conventional forms it fosters piety but fails to express the divinity in man. In this sense it is less than 'a direct encounter with Reality'.

Mysticism, according to Underhill, is 'the art of union with Reality.'

The religious philosophy of the *Upanishads*-synoptically or succinctly presented in the *Bhagavad Gita*-opens before us the most direct Pathway to God, as shown by Ranade in his constructive approach to both. His insight into the life and teachings of the saints (Marathi, Kannada, and Hindi) enriched his own experience as well as made him a competent guide, philosopher and friend to all seekers on the Pathway to God.

Religion for Ranade meant more than 'morality touched with emotion.' It called for rigorous ethical preparation; but not the asceticism of the 'sick soul' as William James describes it. We have to profit by the study of the great mystics and saints of all times and countries. They speak with one voice as they tell us of the same identical experience. This is to be gained through saintly living, and through *intuition*, - not through

mere intellection. They verily teach us the practice of the Presence of God Ranade's illuminating studies are here indeed very helpful.

All that he wrote was the ripe fruit of his meticulous scholarship as well as direct personal experience. The over—all purpose of human life, he said, was God-realisation. He surveyed the whole field of spiritual exploration, mapped its out-standing features, fixed a few sign-posts along the way, and prepared a pilgrim's guide or hand-book for all to profit by At the same time he put up a warning that only those will arrive at the goal whose feet are shod with faith and fortitude and who are in dead earnest to tread the razor-edged path. The by-paths of intellectual philosophies and formal religious practices must ultimately culminate in Mysticism which is the supreme "art of union with Reality." One can *know Brahman* only by *being Brahman.* As Swami Vivekananda declared « Religion is the manifestation of the Divinity already in man."

This consummation has come to very rare souls in a flash as it were, as it did in the case of the Bohemian cobbler Boehme and the French Brother Lawrence who worked all his life as a cook in a monastery: a tin plate reflecting the bright rays of the sun in the former instance, and a bare tree shorn of all foliage in winter in the latter case, were enough to spark off the inner illumination. But for most it must await patient and hopeful striving spread over more than a single life-time. As Plotinus put it, the hard marble must endure the strokes of hammer and chisel before the sculptor brings out the hidden beauty of the divine image he wishes to carve out of theintractable raw material. One has to pass through the fires of hell, and the trials of purgatorium, before one can reach the paradise of Self—realisation. Like the good Christian in Buhyan's *Pilgrim's Progress,* he has to face Giant Despair and wade through the Bog of despond. The Dark night of the soult long or short is not infrequently the precursor of the Dawn of a 'Light that never shone on earth or sea before.' Like the flame of the little candle we light here ,shooting upward towards the sun (the source of all light), our souls are struggling to reach God through all the trials and tribulations of life.

God-realisation does not come to us through mere day-dreaming comfortably lining in an Ivory Tower,

The lives of great saints
All remind us :

We can make our lives sublime;
They, while their companions
slept,

Were toiling upward in the
night.

Sainthood was considered covetable even by an empiricist like William James :—

Likewise, the historian, Arnold Toybee, at the closeof his monumental *Study of History*, declares that all human progress must culminate in the Ideal of the saints. But since this is not to be attained through sudden flight, we have to struggle and pray like Cardinal Newman,

' Lead Kindly Light !
The night is dark
And I am far from home.
I ask not to see the
distant scene ;

One step enough for me.
Lead Thou me on ! '

Newman obviously refers to God here. But we too are accustomed, in our *Gayatri* to meditate on that supernal Light and pray for illumination. The *Upanisads* and the *Gita* also refer to the Supreme Source of all our earthly lights including the Sun, moon stars and lightening *Arjuna* was granted *divya—caksus* in order to have a look at the baffling mystery revealed to him in the XI Chapter. Even then it frightened the *Pandava* hero out of his wits, and he prayed for the resumption of the human form by *Sri Krishna*. Kant spoke of the double mystery of the starry vault above and the moral law within us. 'People speak of it with wonder, hear of it with wonder; yet having heard comprehend it not, ' says the Gita. Above all the *Upanisad* declares : ' Mind and speech turn back from It without success. ' But the blessed saints and mystics attained the Beatitude through direct experience : not through erudition but through divine intuition.

' Those who choose God are chosen by God, ' said Sri Aurobindo. They work not only for their own salvation, but also for ' *parivara—mukti* ' as Ranade put it, for the spiritual well being of their fellowmen. Quite early in life he chose God - realisation as his ideal, and later also built a Pathway to God for others to follow. He led us into the land of the saints and mystics of the world, both Eastern and Western. He acquainted us not only

with their souls. He thereby revealed the modern seekers the essential unity of spiritual experience irrespective of time and clime. He not only pointed to the common Goal, but also to the common Path thereto. His personal life inspired all those who had the good fortune to come into direct contact with him. His copious writings are his precious bequest for all those who have access to them today.

Apart from Ranade's illuminating expositions of other works (like the *Upananisads*, the *Bhagavad Gita*, and the writings of Christian and Sufi mystics), his selections from the songs of the Indian saints entitled '*Vacanamrta*' are an invaluable repertoire of immense benefit to all *Sadhakas*. His Pathway to God in Kannada and Marathi Literatures highly appealed to those conversant with those two languages.

The saints, as Ranade observed, brought philosophy from the clouds down to the earth. They also brought it to the hearths and homes of men and women — 'in the widest commonly spread' — by their choice of popular speech as the medium of expression. They elevated religion with the sublimity of their practical idealism and gave concrete demonstrations of the Practice of the Presence of God in daily life. The devotional lyrics that issued from their lips came like heavenly manna to thirsty spiritual souls, and ever since have remained with us as our daily pabulum: to wit the *Abhangas* of *Tukaram* and the *Padas* of *Purandardas* — to single out the most popular among them.

The *Jnaneswari* is rightly given the pride of place of unique distinction by Ranade, among all available commentaries of the *Gita* covered by him in his comprehensive, comparative and critical survey made by him in the *pathway to God*. Likewise the *Dasbodha of Samartha Ramadas* became the *Bible* of his *credo*: the backbone of his philosophy in action. He lived as he thought: and taught synthesising the best that is to be learnt from the saints and the *Bhagavad Gita*. This was in keeping with the well known *sutra* of *Patanjali*. '*tapah svadhyaya isvara. pranidhanani Kriyayogah*'.

Tapas for Ranade meant *Atma-Samyama-Yoga* of the *Gita*: it was lifelong self-discipline and an idealistically regulated life. He never deviated from his rigorous daily routine of meditation, *japa* and *bhajana*, in addition to his vigorous thinking and strenuous writing work, despite his chronic ill health. He bore everything with fortitude and stuck to his simple habits. Even bereavements the

that normally shake up people, left his philosophic equanimity unperturbed. Such was his *titiksa-yoga*.

Little need be said about his *svadhyaya*. His writings, both in depth of understanding and amplitude of range, bear testimony to his intellectual preoccupations The letters he wrote to his *Guru* are as revealing as those of *Swami Rama Tirtha* to *Bhagat Dhanna Ramji*, in their introspective attitude, and as intense in the keen longing to realise his aspirations in the Pathway to God.

Jnaneswara in his *Anubhavamrta* speaks of his *Guru Nivrttinatha* as the embodiment of all that we understand by the term Divinity or the Absolute. Ranade did the same with his own *Guru*. *Isvara-Pranidhana*, therefore, and *Guru saranagati* are identical in Hindu tradition. It implies surrender without any reservations. But the true *Guru* is one, said *Swami Vivekananda*, who reveals to the *Sisya* the real Pathway to God. To understand the Reality and to find our way thereto we have no better guides than our saints and the *Bhagavad Gita*. Ranade provided the Master-key to these treasures

' *Thavoci jhata panthu*, ' says *Jnaneswara* : ' the Goal and the way are One ! ' ' *Isvaro-Gururatmeti*, ' declares the *Guru Gita* : 'God, *Guru* and *Atman* are identical. ' The saints realised this Supreme Identity in diverse ways. God being infinite, the ways to realise Him are also infinite : all lead to the same Goal. Ranade's copious writings are centred in this conviction. Very early in his life, he wrote : « God has His centre everywhere but his circumference nowhere " Swami Rama Tirtha ingeniouly re-read " Nowhere " as ' Now Here ' ! Eckhart asks us to look at the Universe with the eyes of God. In the context of the *Bhagavad Gita*, we might say : Look at Creation with the eyes of Sri Krishna and not of Arjuna. Even after *Vibhuti-yoga* and *Visvarupa-darsana yoga* Arjuna still desires to see the Lord as *saguna sakara*. This is because, like all of us, he was verily *human* : ' It is indeed difficult for the embodied to realise God as *nirakara*. But saints like *Jnaneswara* could proclaim : ' *saguna nirguna : doni vilaksahan: Saguna nirguna tu eku Govindu re !*' To discern the One in the many, the undivided amidst all *divisions*, - '*avibhaktam vibhaktesu yah pasyati sa pasyati.*' says the *Gita*: all else is rooted in our sense of duality or multiplicity. The entire teaching of the Gita is calculated to make us realise our essential 'Union with Reality.' Most religious

arise out of some sort of Dualism: between the worshipper and the worshipped, between good and evil, heaven and hell, God and anti-God, etc. As a corollaries from this we derive our distinction between happiness and misery, attraction and aversion. The *Gita* is unique in laying the axe at the root of all such dichotomies. Its cardinal dictum is *'samatvam yoga' ucyate'*: the wise one sees all with an equal eye: *'sarvatra sama darsanam.'* good and evil, high and low, saint and sinner, men and animals, heat and cold, joy and sorrow etc. The *Jnani* the *Bhakta*, and the *Sthitaprajna*, are alike in having this *sama-drsti*. It is to be acquired through *abhyasa* (practice) and *vairagya* (dispassion). The best means to this end are, in the words of Dr. Radhakrishnan: *'Sraddha samyama, and saranagati,'*

The last term is all inclusive: and implies the first two faith and self-discipline. If *saranagati* is real, it must be total: »All I am and do must be surrendered to God: for it is in fact he that does everything; I am no more than His tool.

'If I am, He is not; if He is, then I am naught'. 'The *Jnani* finds *sat* only in Brahman; the *Bhakta* declares: God alone exists, I am *sunya*. The Mystic is at once *jnani* and *bhakta* unified. Ranade combined in himself both these traits. Likewise the contemptative and active pilgrims on the Pathway to God are here fused in one. He had attained the *sama-drsti* of the *Gita* and in his life showed the love, simplicity and humility of the saints. He sincerely believed in *Guru-Krpa* as well as self—effort. There is no antithesis in this dual aspect of spiritual *sadhana*. God's grace - manifested through the *Guru* is like the state imprint on our coins: it is common to all denominations in our currency. But the value of a given coin on the reverse varies with the metal and its category. So too with *Sadhana* and the *Sadhakas*: all are equally favoured by God; but the specific evaluation depends on the mettle we show in our self—effort.

The practice of the Presence of God is the test in the assaying.

MEDITATION

By : *Sri. B. N. Kulkarni*, M. A. B. T. *Belgaum.*

(from the works of : Sri Aurobindo & Mother.)

Meditation means properly the concentration of the mind on a single train of ideas which work out a single subject. Contemplation means regarding mentally a single object, image or idea so that the knowledge about the object, image or idea, may arise naturally in the mind by the force of concentration. Both these things are forms of *Dhyana*, for the principle of *Dhyana* is mental concentration whether in thought, vision or knowledge.

There are other forms of *Dhyana*. There is a passage in which *Vivekanand* advises you to stand back from your thoughts, let them occur in the mind as they will and simply observe them and see what they are. This may be called concentration in self observation.

This form leads to another, the emptying of all thought out of the mind so as to leave it a sort of pure, vigilant blank on which the Divine knowledge may come and imprint itself, undisturbed by the inferior thoughts of the ordinary human mind and with the clearness of a writing in white chalk on a blackboard. You will find that the *Gita* speaks of this rejection of all mental thought as one of the methods of *Ycga* and even the method it seems to prefer. This may be called the *Dhyana* of liberation, as it frees the mind from the slavery to the mechanical process of thinking and allows it to think or not to think as it pleases and when it pleases, or to choose its own thoughts or else to go beyond thought to the pure perception of Truth called in our philosophy "*Vijnana*".

Meditation is the easiest process for the human mind, but narrowest in its results ; contemplation more difficult bu greater ; self-observation and liberation from the chains of thought the most difficult of all, but the widest and the greatest in its fruits, one can choose many of them according to one's bent and capacity. The perfect method is to use them all, each in its own place and for its own object ; but this would

need a fixed faith and firm patience and a great energy of will in the self-application to the *Yoga*.

2) what should be the object or ideas for meditation ? *W*hatever is most consonant with your nature and high aspirations. But tf you ask me for an absolute answer, then I must say that *Brahman* is always the best object for meditation or contemplation and idea on which the mind should fix is that ot God in all, all in God and all as God. This is the idea I have found the best, because it is the highest and embraces all other truths (Vide the Vision of the All in *Ista*

3) Conditions internal and external that are most essential for meditation

There are no essential external conditions, but solitude and seclusion at the time of meditation as well as well as the stillness of the body are helpful. But one should not be bound by externel conditions. Once the habit of meditation is formed, it should be made possible to do it in all circumstances, lying, sitting, walking, alone, in company, in silence or in the midst of noise.

The first internal condition necessary is concentration of the will against the obstacles to meditation i. e. wandering of the mind, forgetfulness, sleep, physical and nervous impatience and restlessness etc.,

The second is an increasing purity and calm of the inner consciousness (*Citta*) out of which thought and emotion arise i. e. freedom from all disturbing reactions, such as anger, grief, depression, anxiety about worldly happenings etc. Mental perfection and moral are always closely allied to each other.

Then, as to concentration, ordinarily the consciousness is spread out everywhere, disperesed, running in this or that direction, after this subject and that object in multiude. When anything has to be done of a sustained nature, the first thing one does, is to draw back all the dispersed consciousness and concentrate. It is then, if one looks closely, bound to be concentrated in one place or on one occupation, subject or object as when you are composing a poem or a botanist is studying a flower. The place is somewhere in the brain, if it is the the thought, in the heart if it is the feeling in which one is concentrated. The Yogic concetration is simply an extension and intenfisication of the same thing It may be on an object as when one does Tratak on a shining point - then one has to concentrate so that one sees that point only and has no other thought than that. It may be on an idea or word

or a name, the idea of the Divine, the word *Om*, the name Krishna. or a combination of idea and word or idea and name. But further in *Yoga* one also concentrates in a particular place. There is the famous rule of concentrating between the eyebrows- the centre of the inner mind, of occult Vision, if the will is there. What you do is to think firmly from there on whatever you make the object of your concentration or else try to see the image of it from there. If you succeed in this then after a time you will feel that your whole consciousness is centred then in that place—of course for the time being. After doing it for some time and often, it becomes easy and normal

In this *Yoga* you do the same, not necessarily at that particular spot between the eyebrows but anywhere in the head or at the centre of the chest where the psychologists have fixed the cardiac centre. Instead of concentrating on the object, you concentrate in the head in a will, a call for the descent of the peace above or as some do. an opening of the unseen lid and an ascent of the consciousness above. In the heart centre one concentrates in an aspiration, for an opening. for the presence of the living image of the Divine there or whatever else is the object. There may be a Japa of a name but, if so, there must also be a concentration on it and the name must repeat itself then in the heart.

It may be asked what becomes of the rest of the consciousness when there is this local concentration? Well it either falls silent as in any concentration or if it does not, then thoughis or other things may move about, as if outside, but the concentrated part does not attend to them or notice That is when the concentration is reasonably successful.

One has not to fatgue oneself at first by long concentration if one is n.t accustomed for them in a jaded mind, it loses its power and value. One can relax and meditate instead of concentrationg. It is only as the concentation becomes normal that one can go on for a longer and longer time.

Concentration is a gathering to-gether of consciousness and either centralisingat one point or turning on a single object e. g. the Divine; there can also be a g a t h e r e d condition throughout the whole being, not at apoint. In meditation it is not indispensable to gather like this One can simply remain with a quiet mind, thinking of one subject for observing what comes in the consciousness and dealing with it.

Concentration means fixing the conscciousness in one place or on one

object and in a single condition. Meditation can be diffusive, e. g. thinking about the Divine, receiving impressions, and discriminating, watching what goes on in the nature and acting upon it, etc.

Concentration for *Yoga* means when the consciousness is fixed in a particular state (e g. peace) or movement (e g. aspiration) will coming in contact with Mother and taking the Mother s name); meditation in the inner mind is looking at things to get the right knowledge.

In the method of *Vedantic* Knowledge one concentrates on the idea of *Brahman* omnipresent-one looks at a tree and other surrounding object with the idea that Brahman is there and the tree or object is only a form. After a time, if the concentration is of the right type, one beqins to become aware of the presence, an existence, the physical tree-form becomes a shell and that presence or existence is felt to be the only reality. The idea then drops. it is a direct vision of the thing that takes its place – there is no longer any necessity of concentrating on the idea, one sees with a deeper consciousness स पश्यति It should be noted that this concentration on the idea is not mere thinking मननम्; it is an inner dwelling on the essence of the idea

Brain Concentration is always a *Tapasya* and necessarily brings a strain. It is only if one is lifted out of the brain-mind altogether that the strain of mental concentration disappears.

A fundamental passive condition of the consciousness gathered into itself is the proper poise for concentration and a seated gathered immobility in the body is the best position for that.

The open ground you saw is the symbol of the silent inner consciousness free and bright and clear and calm.

Gitta is the stuff of mixed mental, vital-physical consciousness out of which arise the movement of thought, emotion, sensation, impulse etc. It is these that in the *Patanjali* system have to be stilled altogether so that the consciousness may be immobile and go into *Samadhi*.

Our *Yoga* has a different function. The movements of the ordinary consciousness have to be quieted and into the quietude there has to brought down a higher consciousness and its powers which will transform the nature.

There are always two things that assail the silence — Vital suggestions, the physical mind's mechanical recurrences. Calm rejection for both is the cure.

To be able to detach oneself from the action of the mechanical mind is the first necessity; it is easier then for the quiet and peace of mind to remain undisturbed by this action even if it occurs.

It is not easy to get into the silence. That is only possible by throwing out all mental, vital activities. It is easier to let the silence descend into you i. e. to open yourself and let it descend. The way to do this and the way to call down the higher powers is the same. It is to remain quiet at the time of meditation, not fighting with the mind or making mental efforts to pull down the powers or the silence but keeping only a silent will and aspiration for them. If the mind is active, one has to learn to look at it, draw back and not giving any sanction from within, until its habitual or mechanical activities begin to fall quiet for want of support from within. If it is too persistent, a steady rejection without strain or struggle is the one thing to be done.

Nirvikalpa Samadhi according to tradition is simply a trance from which one cannot be awakened even by burning or branding i. e. a trance in which one has gone completely out of the body. In more scientific parlance it is a trance in which there is no formation or movement of the consciousness and one gets lost in state from which one can bring-back no report except that one was in bliss. It is supposed to be complete absorption in the Susupti or the *Turiya*. *Nirvikalpa Samadhi* properly means a complete trance in which there is no thought or movement of consciousness or awareness of either inward or outward things all is drawn up into a supra cosmic beyond.

It is in the waking state that this realisation must come and endure in order to be a reality of the life. If experienced in trance, it would be supra-conscient state true for some part of the inner being but not real for the whole consciousness. Experience and trance have their utility for opening the being and preparing it, but it is only when the realisation is constant in the waking state that it is truly possessed. Therefore in this Yoga most value is given to the waking realisation and experience.

To work in the calm ever-widening consciousness is at once *Sadhana* and *Siddhi*

The power of *Gayatri* is the light of the Divine Truth. It is *Mantra* of knowledge

The Winged Minstrel

(By : Govind R. Joshi. M. A. Sangli)

I am the bird of the wild seven seas
on the earth I perch
My wings unfold the efflorescence
Of the air, all around.

All the springs and the harvests all
Are the ebb and the flow
Of my sonorous breathes.
In the winter and in the fall,
In the muffle of my wings
I silence the thousands of my flights
And I alight in newer sky
Where, the little twinkling souls
Nourish their infancy
Before they enter the world of decay

When the day and the night mingle
In the bowers of the eve and dawn
I leave this earth to grow her dreams—
She marches towards unknown perfection
Through the scars of my nails.

The Divine Vision

(Based on an article originally published in Guruvani – 1965)

(By : Dr. N. S. Christian – Aurangabad.)

" आत्मा मे शुध्यन्तां अन्तरात्मा मे शुध्यन्तां
जोतिरहं विरजा विपाप्मा भूयासम् ।

May my body become pure. May I be free from impurity and sin. May I realise myself as The Light Divine.

Taittiriya Aranyaka.

समं सर्वेषु भतेषु तिष्ठन्तं परमेश्वरम्।
विनश्यत्स्वविनश्यन्तं यः पश्यति स पश्यति ॥

" He sees who sees The Lord Supreme existing equally in all beings, death-less in the dying. "

Gita, Chapt,. 13, Verse, 27.

समं पश्यन्हि सर्वत्र समवस्थितमीश्वरम् ।
न हिनस्त्यात्मनात्मानं ततो याति परां गतिम् ॥

" Since seeing The Lord equally existent everywhere, he injures not Self by self, and so goes to the highest Goal."

Gita, Chapt. 13, Verse, 28.

प्रकृत्यैव च कर्माणि क्रियमाणानि सर्वशः।
यः पश्यति तथात्मानमकर्तारं स पश्यति॥

" He sees, who sees all actions are done by Prakrti alone and that the Self is actionless."

Gita, Chapt. 13, Verse, 29.

यदा भूतपृथग्भावमेकस्थमनुपश्यति ।
तत एव च विस्तारं ब्रह्म संपद्यते तदा ॥

" When he sees the separate existence of all beings inherent in the One, and their expansion from That (One) alone, he then becomes Brahman ".

Gita, Chapt. 13, Verse, 30.

ओऽम् विविकल्पे नमस्तुभ्यं प्रज्ञापारमितेऽमिते ।
या त्वं सर्वनिवद्याङ्गि निरवद्यैर्निरीक्ष्यसे ॥

" Om. Salutations to Thee, O Thou the Perfect Omniscience, the Unconditioned, the Infinite. As Thou art of the form devoid of all defects, so Thou art visible to those only who are free from all taints."

–Lord Goutama Buddha.

आकाशमिव निर्लेपां निष्प्रपञ्चां निरक्षराम् ।
यस्त्वां पश्यति भावेन स पश्यति तथागतम् ।।

"He who sees Thee with his inward eye, who like the sky, art free from all taints or attachments and art beyond all illusions of diversities and beyond all words (i. e. inexpressible)– he sees truly the Tathagata."

—Lord Goutama Buddha;

तव चार्यगुणाज्ञाया बुद्धस्य च जगद्गुरो : ।
न पश्यन्त्यन्तरं सन्तः इचन्द्रचन्द्रिकयोरिव ।।

"The good see no difference between Thee, the Source of all excellent virtues, and the Buddha *or the Enlightened, the Teacher of the Universe, just as (there is no difference) between the moon and the moonlight."*

– Lord Goutama Buddha.

कृपात्मकाः प्रपद्य त्वां बुद्धधर्मपुरःसरीम् ।
सुखेनायान्ति महात्म्यमतुलं भक्तवत्सले ।।

"O Thou Lover of the Bhaktas, *taking refuge in Thee, the Enlightener of the* Buddha–Dharma *(the path of perfection in wisdom) the merciful-hearted easily attain to immeasurable greatness."*

— Lord Goutama Buddha.

"Blessed are the pure in heart for they shall see God." Jesus.

– New Testament. Math.5-8.

The word, 'Vision' denotes the 'Faculty of seeing'. In a wider sense, it means 'Imagination'. Philosophically, it implies much more. It represents a vast world of objects that our five senses can comprehend. The elements and the five special senses including our eyesight comprise the most precious gift of God to man. Of the senses, the faculty of perception stands supreme. Here, we are not concerned with the ordinary eye-sight with its limited field of vision but with a Divine Vision which is a total intellectual, mental, moral and spiritual comprehension of The of the Divine Consciousness, The Eternal Principal of Life, The Infinite, Invisible Universal Intelligence which governs our Destiny.

Our physical vision cannot see beyond its field of perception which comprises just what our physical eyes can see. But the mind, under the influence of imagination and intuition can see much more. Thus a person sitting on his arm-chair in his own native town in India, one who has visited Rome, can bring the whole scene and panorama of the historic monuments and marble statues of the wonder-city before his mind's eye with the help of his memory and thinkeing faculty. So also, by sipping a fruit-syrup we can visualise the varie-

ty of fruit from which it is made. The flavour, the colour and the taste help us to discover the fact. Further we can also visualise the trees producing the particular fruit, the orchard and various particulars concering it. Similarly, our sense of hearing helps us to visualise the instrument which produces a particular sound. Thus, all our five senses help us to visualise various objects in the universe. A seer or a Yogi who happens to be an adept in the art of meditation, can visualise astral and celestial objects which the ordinary man cannot see. Eventually, the same object appears differently to different persons according to the degree of their mental, moral, spiritual and intellectual development. Further, the same object presents itself differently to different persons according to its relationship to them. Thus a woman is looked-upon by her husband, as wife, by her brother or sister as a sister, by her parents as daughter and so forth. Here, the visions of the various relatives of the woman differ. Further, a stranger looks upon her differently according to his own human development. If he happens to be a man of virtue, he looks upon her with dignity but if he is villain, he casts evil eyes on her. Out of all the visions, the mother's vision is the most sublime; it is absolutely pure and compassionate, unselfish and full of grace. Her true love for her child ever gives and never claims anything. The mother is ever prepared even to offer her life for her child. The father comes next and then the rest. Our experience has proved these facts of life. Now let us add to the list, The Divine Vision of The Mother of the Universe. We then get a glimpse of the purity, perfection and Incomparable Greatness of The Lord and Creator of the world, The Benevolent Bestower of all our needs for our sustenance. His rain and sunshine, fruits and flowers, food and water never fail us. It is capable for man to develop that Divine Vision through his Spiritual Practice or Sadhana. So, we are concerned here in the development of that Universal consciousness and The Constant Awareness of the Abiding Presence of God in our lives.

The Sages and Seekers of Truth, can penetrate much farther, into the Great Void and its mysteries. They can discover the secrets of existence with the aid of a Supernatural Vision called Intuition. All their great discoveries are made with their Divine Vision which the ordinary minds cannot see or understand.

A natural event such as The Saviour of Mankihd, Jesus healing

the leper, and several such acts of wonder by The Great Masters of humanity. The Super-men of all Ages appear as miracles to the multitudes around. In my vast practice as a hea ler, I have often resorted to Spiritual methods whenevar medicine and surgery failed. Prayer and God's Power, Purity and Perfect Faith have often triumphed. By a mere touch of the hand, I have seen colics and pains, scorpion stings and poisonous bites disappearing in a trice. It is not a magic or a miracle but God's Power in action. Only we have to train ourselves to be fit for That Unfailing Power to flow through us. We have to develop that Divine Vision which shall prove to us that the so-called miracles are but a Natural Law.

The recent discoveries of Modern Science such as "Travelling into Space" and "Space-swimming" are miracles to the ordinary man although the capacity to train himself to perform those feats, lies inherent in him too. The Creator has made man perfect and endowed him with all His Powers. Man has to manifest them in his life through precepts and practice. So also every individual can develop The Divine Vision in his life.

Science has taught us that our body is composed of different factors. They are physical, chemical, biological and emotional components. Besides, we have a natural instinct of obligation to those around us. Our lives are governed by the Laws of Nature. Philosophy tells us that we also possess two mysterious entities, called, The Mind and The Spirit. Accordingly, *Vedanta* teaches us that the essential nature of man, is "Mental" and " Spititual ". Our physical body is just a perishable outer garment. The Sages and The Great Saviours of Mankind, have shown us that the human mind has limitless powers and latent potentialities which are directed by our thoughts and desires. Through the concentration and purification of the mind, man attains supernatural powers, like those of a Buddha or *Jesus*. But beyond the mind, lies something greater and deeper. That is called, the Spirit or Self. That can be seen only by those who have developed an " Intuitive " or " Divine Vision ". To take ones stand on that Ultimate and Absolute Consciousness, is the Goal of our Existence.

The mind, by always concentrating on the good things of life can attain the joy and peace of living. So, there lies the secret of greatness. Thus are the Masters and The Saviours of Mankind born. Ultimately, a life of purity and ethical perfection, leads

us towards the Development of the Divine vision Great men and Avatars of God have come and continue to train us through their sublime teach ings, in The Eternal Values of life. Their golden words echo and reec-ho in our ears through endless Ages and generations. Still our Motherland has that unbroken Chain of Saints and Sages due to whom we exist. Their presence has glorified our culture and tradition. Let us then, open our eyes towards the need of the hour to manifest our spiritual heritage in our lives and enable Mother India to re discover Her Soul. It is the endeav- our of every individual that shall accomplish our Sacred Duty towards the great *Indo—Aryan* Culture which has been our National Treasure of all times.

Let us try to keep our mind and body pure. The body is the Temple of God. Let us raise oursel- lves to that ethical and spiritual per- fection which shall confer upon us The Divine Vision revealing to us The Light and Love that illumine and govern the Universe. We shall see God face to face. Our Motherland's Spiritual Tradition and Heritage have given us such a vast ocean of litera- ture which teach us the methods by which we can develop our Divine Vision which alone can reach us to the Goal of Life, namely, God-Real isation. Now, we shall study the methods given to us.

At the outset, one should have a clear-cut conception of God. The Scriptures tell us that God exists in three forms: God The Absolute or *Nirguna Brahman*, God in form or the *Saguna Brahman*, and God as Power or *Sakti*. This *Vedantic* idea compares beautifully with the Chris- tian Conception of The Trinity, The Father-in Heaven, The Son and The Holy—Spirit. Men of Vision will agree with me and try to understand the under-lying Unity of Religions. God, The Absolute can be realised as Pure Transcendental Consciousness, in a so called "Unitive Experience of The Mystics". God manifests in form, as *Avatar*. *Sakti* or The Holy Spirit is visualised as The Divine Mother of the Universe. *Vedanta* describes Her in a variety of beautiful aspects, such as, *Maheswari*. *Lax- mi*, *Saraswati* and *Kali*. Further we have many thousands of forms of *Shakti* according to the powers ascri bed to them.

Then, we have the four-fold dynamics of God—realisation. They are *Utsaha* or yearning, *Shastra* or Scripture, Guru or Teacher and *Kal* or Time.

Then, the Aspirant has to kill the six enemies of God—realisation. They are, *Kama* or desire, (attachment to earthly and ungodly things) *Kroda* or anger, *Moha* or lust, *Mada* or pride, and *Matsarya* or jealousy. When the *Sadhak* or Student of Yoga rises above the six evils, his mind is purified and his Preceptor leads him into the eight steps of *Yoga*. *Yoga* leads to the development of The Divine Vision and the Realisation of God.

Rishi Patanjai enumerates them, as follows:—1. *Yamo* —which means abstension from doing evil-self control. 2. *Niyama*– or observancess uch as purity, contentment, mortification study and devotion to God. 3. *Asana NA* – or firmness of posture which is conducive to concentration on God, 4 *Pranayamama*– or breath-control which reveals the 'Inner Light of Discrimination between good and evil. 5–*Pratyahara*– or withdrawal of the mind from sense-objects which in turn, confers mind– control. 6. *Dharana* – or Concentration on he One Divine consciousness or a Divine Form. 7. *Dhyana* — or meditation or unbroken flow of thought on God which all lead to the final 8 *Samadhi* – or Oneness with God, The UNITIVE EXPERIENCE of the Mystics.

Then pours The Dew of Divine Grace on the aspirant incessantly and moulds him into a Sad-Guru: *Parama-Pujya-Shri. Gurudev* Ranade of Nimdal' was such a Master of Spiritual Attainment who had seen God face to face, through his life-long and intense *Sadhana*.

In that High State of Illumination, the Yogi is firmly set on The Pathway to God, with the acquisition of all spiritual Powers. *Knowledge* dawns, virtue and Divine Grace pour on him which bring about the final Liberation. He becomes a *Jivan Mukta*. The Spiritual Eye or Divine Vision opens and The *Yogi* becomes a *Tri-kala-Muni*. He knows the Past, Present and the Future. He attains the Abiding-Bliss of God amidst the fleeting events of life, a Perennial Fountain of Grace and Benevolence to suffering humanity with Healing, Health and Harmony, above all prejudices, falsehoods and deceptions, racial and religious injustice. With a Divine Vision, he sees God within and without, everywhere. In the Silence of his Soul, he visualises The Divine Harmonies, Truth, Love, Bliss and Beauty. Such is the result of the development of The Divine Vision which should be The Goal of life.

"OM TAT SAT".

THE BOUNDARIES OF TRUTH

(By. Pro. V. K. Gokak. M. A. Bangalore.)

Though she revolves round the Sun
And lifts her eyes to the one and only moon,
Mother Earth.
Has dreamed the dreams of crores of moons
And tasted the truth of millions of suns.

Though she has grown
With the Truth of millions of suns,
A sun without beginning or end
Is the comrade of her spirit
Lodged in the thousand-petalled lotus in her head.
Though she has fed
On the dreams of crores of moons,
It is a birthless, deathless moon alone
That ascends the lotus-throne of her heart.

This land is indeed the mint
In which the moidores of the myriad many
Receive the impress of the Supreme One and only:-
An Art in which she is adept.
The World-Mother has ordained
That India should be steeped in this lore
And communicate its secret to her sisters,
Bringing a touch of paradise to earth.

Countless are the dreams of earth.
Each dream has its own curve and poise

Mother Earth has initiated India
Into the magic art and mantric lore.

Of devising a winding stair
Blending earth and heaven
So that all her dreams
Move into the land of the polar star of Truth.
We already see the dawn of that event.

Not sacrifice but dedication
Is the glorious way leading to that fruition.
Arise, Consecrate yourself,
Turn your gaze to the sun
And live in the midst of lasting felicity.
When the Truth-consciousness
Has set the sun crown on your head,
The light of the full moon
Will be the symbol of your adventure.
Dedicate yourself.
Dedication is what is asked of you,
The worlds will then be berries in your hands.
Not sacrifice but dedication
Is the glorious path leading to that fruition.

(From the original in Kannada.

"The Crisis in Human Life"

(*By— Dr. G N. Joshi*, M. A. Ph. D-Poona)

Humanity is passing through a very great crisis in the present days in the history of human civilization. During the post-industrial age enormous changes in social, economic and political life have taken place and human beings are facing quite unprecedented conditions in all the spheres of life. The present changes are numerous and extremely rapid and they have a qualitative uniqueness Naturally it is quite possible that the man in the present century is tremendously confused and baffled. He is not able to know which way to go. The conditions of life in the ancient days were more or less of a uniform type and were static. The sciences of agriculture and commerce were more or less of a static nature. Naturally the pattern of life in those days also was somewhat static and unprogressive. Against the background of uniform static geographical, commercial and social backgrounds, the physical and mental set up of the ancient man was more or less static and uniform. It was due to the absence of the inventions of the means of producing energy by steam, electricity and division of atoms that the ancient man could not imagine that he could ever produce most powerful machines, engines and things like the trains, cars, aeroplanes, radio, television, satelites, electric computers, plastic articles and so on and so on. The former man was more or less at the mercy of nature and natural agencies. He used to suffer on account of natural calamities such as famine, drought, floods, epidemics of diseases etc. But the modern man has been able to deal with such natural eventualities and calamities more effectively and ensure his survival with the help of the modern means with greater confidence. One can certainly say that the modern man has succeeded more in securing a greater control over nature and natural phenomena than the ancient and medieval man. The modern man can manipulate and predict the natural phenomena more accurately and deal with them more successfully. The rate of mortality in the present days has

been certainly reduced and less people now die of diseases and epidemics than before. The modern man is certainly rational, intelligent, resourceful and he has produced with the help of science and technology several things of utility and comfort to make his life happy. It can also be said that the modern man has been able to dive deep into the mystery of nature and to know more truths of nature than before. His grip over nature is certainly more firm and effective than the ancient man. But inspite of such multi-sided progress has the modern man succeeded in making himself happy and contented?

It is a paradoxical truth that on the one hand the modern man has made many-sided progress and on the other hand he has lost his inner peace, poise, and satisfaction. In spite of the tremendous development of the means of progress and happiness the modern man appears ill at ease, disturbed, mentally torn and living under a great strain and tension. It is doubtful whether the modern man is happier than the ancient or medieval man inspite of the tremendous progress in the means of happiness and comfort. It is worthwhile to analyse and examine this peculiar situation and judge the adequacy of the modern method and technique of the modern life.

In the economic sphere we see that the man is able to produce vast quantities of goods and infinite varieties of objects on a stupendous scale with the help of gigantic machines run on steam and electric and atomic energy The total quantum of production and consumption of the economic goods is now much high than before and yet signs of scarcity, starvation, poverty and helplessness are quite visible everywhere. There appears to be a race between demand and supply, production and consumption, enjoyment and greediness and in many spheres the educated as well as the uneducated. The cultured and the rustic, the urban and the rural people alike appear to be deprived of their inner peace, joy and contentedness. We find that instead of small and handy workshops there have come up gigantic factories and men and women have been put at the service of huge machines and merciless engines. The modern man appears to move round the engines rather than using the engines according to his needs and conveniences. Machines have become more powerful than man in these days and man is reduced to the level of slaves. The modern man appears to have become a tool for the machines rather than their master. He has become too much dependent on machines and remains at

their mercy. Instead of being independent creator, man is forced to work in an atmosphere of lifless monotony, boredom and killing mechanical uniformity. He has lost the opportunity to express his self in and through his creative activity. In highly mechanised countries man has ceased to be his own master and an independent creator having his own tools and fields He has now become a servant of his machines and has to work out of force either in a factory or on a collective farm. He has thus been deprived of his initiative, creative imagination, independent taste and the leisurely way of working. His productive activity has been planned in advance by others and he is forced to work to keep to the work schedule. His productive activity has become artificial, mechanical, dull and monotonous. He has lost the charm of work and life be-cause very little scope has been left for him to do his work with his own personal initiative, choice, taste, artistic imagination, leisure, personal choice of designs and thus his work has been without joy and satisfaction. Man, the maker of machines, has become their slave. His work is hired work and so it has not remained his own. The mechanical type of work has sapped the creative imagination and creative activity of man and so man has been deprived of his precious joy of life which he can derive from his independent and creative act. Moreover under the capitalist, fascist, communist as well as socialistic pattern, man is deprived of his personal work and its corresponding rewards. So the incentive to work is lost and life has become boring and monotonous. Moreover, he does not enjoy what he does. He has to work on mercinary basis and inspite of his great efforts and intensive activity he gets just his bare needs or perhaps less than what he requires to satisfy his primary needs. Thus, the worker, the producer of plenty has to rot in a world of scarcity, starvation, imbalance and exploitation. Economic discrimination, imbalance and exploitation often change the outlook of the whole society and thus create conditions of revolution. One of the greatest defects of this mechanized system of production is that man has lost a living relationship with the tools of his work and that the work has become, impersonal, artificial, and entirely unrelated to man's living creative self and so uninteresting, boring and monotonous.

In the political sphere we say that man is now more free than before and that man enjoys the freedom to think, to express, vote and act in a greater measure than before, but on a closer scrutiny it will be found that

this also is not a fact. It is true that in some respects the present man has really become free from many old restrictions and discriminations and equality among men prevails in a greater degree than before. All men get a free access now to the public places such as public parks, restaurants, cinema houses, trains and buses, religious places, schools and colleges, hospitals and to the government services irrespective of their high or low status based on race, language, complexion, religion, caste, nationality and culture. Man as well as woman is becoming free from many traditional shackles in respect of social, political, educational, sexual, familial, cultural and religious matters. It can also be said that for the unhindered development of one's personality, the modern man is getting more favourable atmosphere, opportunity and encouragement both from the society and the State. All artificial restrictions imposed upon man in the old times have been now removed and man is now free 'from' many traditional restrictions and inhibitions. But at the same time as a result of large scale industrialization very large cities are coming up. Large populations are giving size to urban areas and consequently to a mass society. In the mass societies individuals are losing fast their identity and freedom. Men are now becoming only members of mass societies and anonymous and are being reduced to insignificance. Under totalitarian as well democratic set up of society, the individuals are not able to exercise their freedom in the real sense. In the political field there are great opinion-manipulators and they manipulate individuals and their opinions to suit their convenience and advantage through the most powerful propaganda and public opinion. Under representative democracy, capitalism, communism, and fascism, the individuals are treated as object of manipulation by few clever political manipulators through very effective psychological means of suggestibility, sympathy, imitation, press, radio and television. In the political field although sanctity is attached to the freedom of the individual his views and expression, the individual is very little cared for and his views and opinions are aggressively influenced by the powerful machinery of propaganda. So it is a pardox that the individual is acknowledged as a free thinker and a value to be respected, and yet indirectly his independence is eclipsed in all ways by the psychological machinery of propaganda.

Moreover, the greatest tragedy of our times is that man has been uprooted from his ancient solid shelters such as land, family, caste and comm-

unity and has become an insignificant and anonymous atom in the mass society of the gigantic cities. His close association with his relatives, kith and kin has become loose and his bond of love for and loyalty to his family, land and society has become weak. As R. M Mac-Iver says " Modern man has moved away from the spiritual — anchorages of a simpler-shall we say-a more primitive world His attachments are less close, less secure. He is nationally-minded but his nation is too big and too diverse to give daily nourishment to his sense of belonging. He is a member of various organizations, but they are mostly ways and means of organizations, pursuing a particular interest, embattled against other organizations that compete in the same field or stand for some counter interest They do not unite him to the whole rather they separate him. His attachments to them are partial. Often they are perfunctory and temporary. He is no longer rooted in the life of the family or the life of the kin as were his forebears His home is often a a transient abode, perhaps a cell in the towering tiers of cells that make an apartment house, where he lives beside strangers — a neighbourless man. His family is reduced to the conjugal group of husband, wife, and one or two young children. As the children grow they live away. Most of the time the home itself is a place he leaves in the morning and returns to at night a roosting place. His conjugal relations are not infrequently minimal or precarious. so that even this primary union is dissolved ... Thus detached, thus insulated, modern man, the man of the industrial civilization of the west, makes as best he can some kind of adjustment to a world of change." (The Ramparts We Guard, P. 64 65). Thus in the modern conditions of life though the individual has become comparatively more free from the domination of the various kinds of authorities and he is more free to exercise his views and opinions, in actuality, the individual has begun to feel a great amount of loneliness and dependence. In the midst of myriad of social relations, the modern man feels lonely isolated and helpless. In highly industrialised cities old men and women are deserted by their children and old persons have to pass their days with a sense of unbearble mental void and apathy. They starve for want of affectionate care and emotional warmth, when they need the same very much. In the present civilization all social relationships are based on utility value. Old persons, sick persons

and children are looked up on as useless burden, undesirable imposition and a liability. So on the one hand we are clamouring for enhancing the value of the individual, his worth and freedom, looking upon lhe invividual as an end himself: and on the other hand the individuals are being neglected, uncared for and rejected. It is a tragic phenomenon that the while the indivduals are being valued as ends in themselves and the perfect development and enrichment of their personalities is unheld as a worthy moral end, in actuality the individual is mentally disintegrating, feeling isolated. lonely. uncared for and thus becoming self-alienated. The individuals are also being looked upon as commodities on sale. Certain types of personalities are valued and respected more than others on the basis of the economic and commercial utility. Political leaders look upon individuals not as independent and worthy selves but only as prospective voters, as means of gaining political power. So the claim that in the modern times the worth of the individual has been enhanced greatly is found to be baseless and unproved.

To come to the ethical field, in the modern times, the moral philosophers are busy with analysing and clarifying the meaning of ethical statements. The moral philosophers are engaged in showing by means of arguments that the 'good' and' right' are indefinable and in passing ethical judgments, the individuals express their personal favourable or otherwise attitude towards an object of choice. The rightness and goodness of acts cannot be proved. Value statements are expressions of attitudes of the subject and various shades of meaning are expressed and brought out by the different kinds of usages of the language. The sense of sanctity that attaches to certain value of objects cannot be objectively demonstrated and the obligation on the part of the individual to respect certain values as sacred cannot be proved. This ethical approach has proved to have devastating effects. This attitude develops a sort of challenging and sceptical outlook to everything and the modern man is found to be in the habit of bringing down the value of every sacred thing and he is unable to admit the sanctity and holiness of certain values and objects. The modern tendency of forming a science of every—thing appears to be encouraging sceptical and subjective approaches in ethics and such tendencies are responsible for developing social disintegration and anarchy. Science cannot

prove the 'rightness' and 'goodness' of some moral ends. Thus faith in higher moral values cannot be based on empirical and utilitarian considerations but it has to be founded on the spiritual concept of man and his self. Secular ethics appears not to uphold high moral ideals and virtues but it gives a convenient handle to those who seek to deny the worth of high moral ideals and decry them. The modern analytic technique in ethics has been a good tool for some sophisticated persons to defend their immoral motives by way of rationalisation. Moreover, the present tendency to use psycho - analytic technique to justify and rationalise some of undesired ways of behaviour is found to be a useful tool for those who wish to oppose and dispute the supremacy of moral values. The modern ethics fails to decide on the basis of rational thinking what type of life is ideal, the best and the most right. The modern ethics appears to fail in giving a clear guidance in respect of developing morally perfect life. So the modern man seems to be tossed only on his instinc and passions being governed by his superficial physical and psychological drives and the modern psychology can well justify it as 'natural'. It has therefore, become very difficult to evolve a universal code of moral virtues which can be acceptable to all men without much controversy, and in the absence of such a universally acceptable code of virtues it has become very difficult to secure integrity of individual character and social integration and harmony. Enjoyment of material prosperity depends on a sound moral atmosphere and as our social and individual ethics suffers from serious damage,man finds it very difficult to enjoy life inspite of the tremendous growth in the means of enjoyment.

In a similar way one can say that philosophy also has ceased to be what it was to the ancient and medieval man. Philosophy in the ancient times used to influence the lives of men and guide and inspire them to live and progress towards the ideal of perfection of life. It used to teach man to exercise control over his passions, desires and lower faculties and to reach the highest goal of life which consists in self realisation or salvation and give concrete guidance to attain it. In the ancient times, philosophy used to construct world views and determine the worth and meaning of human life against the background of infinite life. It used to give a total perspective of the cosmic life and determine the place of the individual in it and thus interpret het

final meaning and significanee of human life It used to remind man that the meaning of his life has to be understood against the background of the life of the universe and it used to enable man to transcend all the limited concepts of himself and thus transcend his narrow loyalties with a view to realizing his real 'being'. It used to develop in man the faculty of intuition by which he cauld feel at home with the universe and experience a sense of identity with the infinite reality and realise the unfathomable depths of his being. But now the modern philosophy gives an exaggerated emphasis on knowing through 'reason' and engages itself in the pursuit of truth which, it believes, can be attained by the analysis of concepts and of the various language usages. The trend of modern philosophy is in the direction of conceptual and linguistic analysis with the aim to examine and clarify the prevailing concepts and linguistic symbols to make them intelligible.

The modern man is trying to understand and interpret human life in the light of the knowledge of ratural sciences and phychology. The analytical method tries to analyse and interpret the conscious life of man in terms of the various physiological and behavioral and chemical processes of the body. This is the method of reduction, which reduces the higher faculties of man to the various lower physiological and behavioral components end processes. But it results simply into an intellectual sophistication and misses the very 'Man' or his real self and personality. The analytical method is the mechanical method of splitting the whole into its simpler constituent parts and then understanding the whole in terms of and by the unification of the parts into wholes, and this method proves to be inadequate for the understanding of organic type of unity and the living beings. Afterall, life is a whole undivided and it refuses to be tied down to any particular structure and interpretation of it According to the Gestalt theory the whole is more than and greater than the addition and sum of its parts added to each other externally. Life is a living and integrated whole and its knowledge needs some other adequate method than that of analysis. McIver describes life in the following manner – " Life creates, life generates, life synthesizes life builds up its structure from within, life exhibits itself in endless variation, life succeeds by being different always from what it has been. Life does not abrogate one jot or title of the law that binds it to the inanimate cosmos nevertheless it achieves what the inanimate

The modern ethics and modern psychology talk of the perfect development of personality but they cannot definitely say what is meant by a healthy, integrated, rich, sane, and perfect personality. Thus here we touch 'religion'.

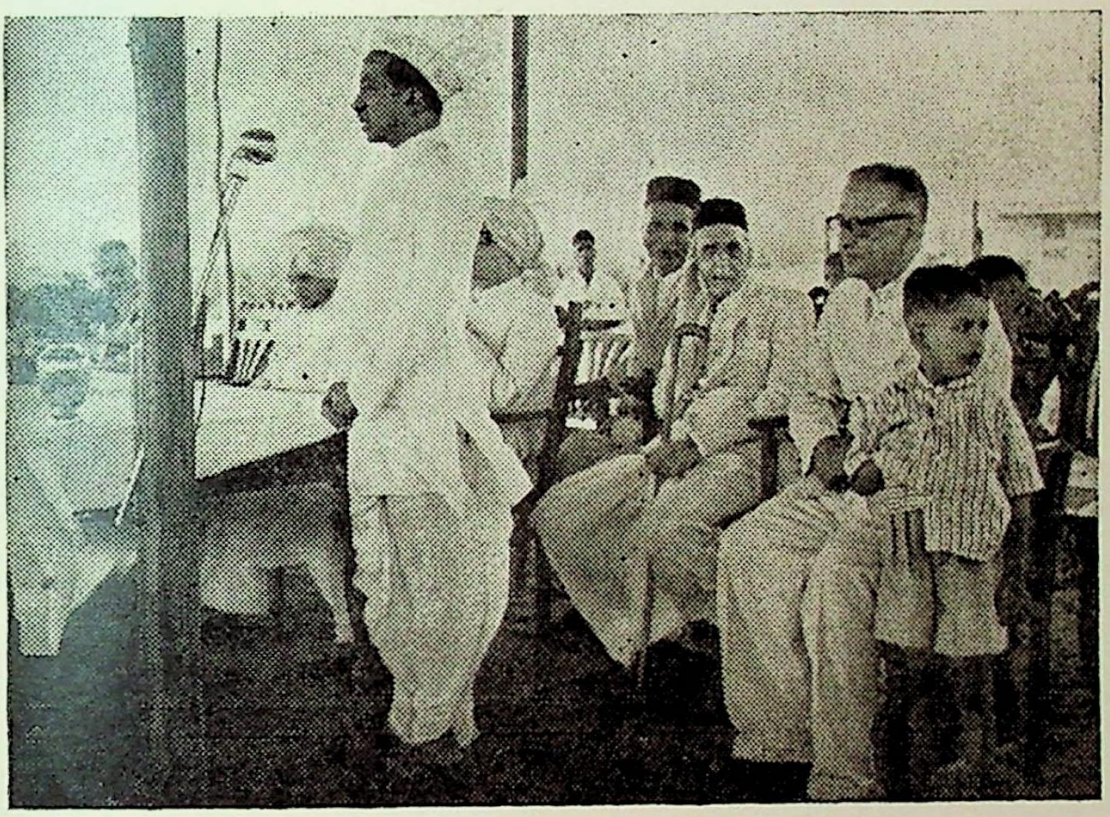
The ancient concept of religion includes a reference to the other worldly life, the super natural, the transcendental reality, the divine power, rebirth, life after death, heaven and hell, the divine grace and salvation. The modern man is trying to live his life happily without fear and aid of God. But like the ancient man the modern man also realises that he is exposed to several difficulties, dangers and eventualities and that his equipment to make his life happy is not enough for him to make himself happy. What is supremely important for a person is the sense of contentment and the peace and equanimity of mind and not happiness. The very concept of 'happiness' is vague, ambiguous and uncertain. The worldly life is bound to be finite and full of miseries, shortcomings and imperfection. However perfect the conditions of material and social life are made, the worldly life is bound to remain imperfect and disappointment orever lacks. Eternally it struggles for its own freedom and its own renewal. Eternally it combats chaos and uniformity and the lifeless clutch of power and downward law of entropy ". (The Ramparts We Guard P., 114 -15). Melver further says that science is unable to know the exact processes and nature of life. He says Science has made astonishing advances in the knowledge of the physical universe but it knows completely nothing concerning the creative forces within it. It knows how the universe runs down, but it does not know how the universe builds up. Nor does it known how life builds up its countless forms " (Ibid P. 115). The scientific method — " First analyse and then synthesize ' tries to divide man's living personality into its constituent parts and then to unite them on the basis of their mutual functions and relationships fail to explain the living unity of the whole. A detailed study of the psychology of personality by the analytical method misses the knowledge of the unity of the self or personality. The modern psychology is not able to construct the ' image ' of the ideal human personality in spite of the tremendous progress it has made in the psychological techniques of understanding personality.

frustration, sorrow and a sense of deprivation are bound to cast their shadow on the human life. In the midst of such difficulties and miseries it is natural for a man expect to a touch ofthe Divine, an association with the omnipotent Power to instil in him a sense of confidence, encouragement and give him solace. In the present atheistic atmosphere man is lacking a touch of the transcanent and its support.The ancient religion of ritualism has left no appeal to the scientifically minded modern man. But religion not en the sense of obedience to the ins-ititutionalised ritualistic religious code, but religion as life of spirituality can certainly give man the courage and strength to stand and face all odds and calamities and maintain his inward peace, equipoise and a sustained faith in the goodness of life. The modern man, being given too much to extroversion. is too much ' restive' and too much at the mercy of the external phenomena and so he has become susceptible to easy mental disturbance, imbalance, and emotional excitement. Such a mentality is giving rise to an increasing amount of mental hypersensitivity. no imbalance, feeblemindeness which results into several types of mental aberrations and abnormalities. The modern man has become more receptive and sensitive to external influences and so it has resulted into an increasing tendency of mental unteadiness, imbalance and it is causing the loss of mental health and sanity. The increasing mental worries, strain and tensions are causing a lot of mental uneasiness to the modern man inspite of the improved means and amenities of a comfortable physical life. The modern man is finding it difficult day by day to adjust himself happily to his ever- changing conditions and live peacefully with his fellow beings and himself. The modern man feels a kind of inner void, sense of loneliness, helplessness, insecurity, emptiness, confusedness, uncertainty, hypersensitivity, different kinds of phobia and panics inspite of the fact that the conditions of life have been improved considerably to enable the man to feel more secure and comfortable.

The modern man lives under a lot of strain and mental tension on account of the tremendous speedy and intensely active life around him. Life of ease, contemplation and peace is being condemned as lazy, idle and undesirable in these days. The modern man seeks release from these mental

tensions by means of several actions of recreation, amusement and other outlets to secure a sense of inner composure, peace and joyfulness, but he cannot secure this self-composure, contentedness, joyfulness and stability mind by the series of acts of recreation and amusements which work only on the superficial level. The modern man fails to touch the depths of his inner life and in the name of recreation and amusement he plays to the tunes of his superficial instincts and passions which are never likely to produce lasting satisfaction and mental peace. If the goal of any human civilization is to produce a self—contended, free, morally perfect and spiritually poised man it is doubtful how far the modern conditions of life are conducive to this goal. It will not be incorrect to say that the modern conditions of life are not favourable and conducive for a free, autonomous, morally sound and spiritually poised inward life of man. The humanity is certainly passing at presen hrough a crisis in its real sense, and modernity, which appears attractive and alluring in many respects, does not prove to be really progressive from the point of human perfection. On the contrary the spiritual crisis of man is perhaps becoming more acute and appears to be precipitating a serious deadlock.

Sri B. D. Jatti
addressing
(16-4-64)



On Tolstoy

(By : *Prof* : *D. R Bendre* M.A. Dharwar.)

I

When the conch of Krishna proclaims war
There is peace in sight
Tolstoy plays his part too
When explosive words deafen our ears
Sound and sense stand apart
and stare at each other.
In ominous silence are hatched the worms
That eat into the vitals of our life.
When war is in the air
And peace is on our lips
It is a piece of good luck -
There's a part of humanity
That remembers Tolstoy.
And a part that cannot forget him.
There are ways that part
And ways that meet
And it's meet that Tolstoy's name
Stands like a sign-post
In the midst of all human turmoil.
It is a pity, that even ' Tolstoy '
Cannot stem the tide of bloody wars
But no seas of blood can merge
A rock-like name so proud and meet.
Oh ! the pity-no more will the sight of blood and
bones
claim our human attention.
It shall be ashes and dust
Not brutal —

But, non-human, inanimate, and inconscient too
Sheer Humanity is not safe
in its human role–
(War is natural and peace is legitimate)
Not that I blame any body—
I fully share the blame
Oh! for some thing latter
Than a Tolstoy's name
Surely we are wiser—of fear
We are playing a semantic game.
Foul play has become a convention
And poor on-lookers are just too tame.

—o—

II

I am a boy
I like a paper-boat or any semantic toy.
' Love ' Christian or non-Christion
would still be ' love '
In the darker continent or the whiter one
If only it is ' love '
Love of Life – or – Life of Love
Resurrect – the dead familiar word.
Cover no more a real strife.
Oh Dove of the supramental skies !
Kindle the flame in the worldly-wise
Let the son of spirit arise !

New Philosophy

(By *Dr. P S. Rege*, M.A.Ph. D. Bombay)

We are living in an age of spiritual crisis and our prevailent mood is one of dark despair, unrelieved by the fainted ray of reasonable hope. We feel that the fabric of civilisation that has been patiently built up by humanity, since the dawn of history, at the cost of infinite toil and suffering, is slowly crumbling into pieces around us, that its foundations have given way, and we are waiting in a spirit of stoic resignation or helpless horror, for that final shock which will destroy it altogether, and perhaps wipe away mankind from the face of the earth. (Some of us who have attained a truly philosophical point of view from which one can look impartially at all ages *sub specific aeternitatis*, wonder whether this would not be a consummation devoutly to be wished). So it was when the barbarions sacked Rome and Roman empire collapsed leaving behind it disorder and chaos that St. Augustine wrote his great work, the *City of God*, to bring the consolations of philosophy, to the despairing multitudes and give them back their courage so that they could face the future in a spirit of Christian hope and faith. Can we also create for ourselves a *New Philosophy* which will give us a new faith, which will enable us to look at the future if not hopefully, at least courageously ? Such a rational faith is the greatest need of the day. For man does not live by bread alone; he lives by faith which is another name to the comprehensive and consistent vision he has formed for himself or which is a gift to him by the prophets and sages and philosphers of the universe and the powers that inform it and control its course, and his place in it, a vision of what he is and what he is meant to be, his destiny. Such a faith gives a meaning to his life, it gives him an aim, a goal, an ideal to strive for, so that his work is cut out for him. Where there is no vision the people will perish, not through any external calamity but by loss of internal vigour, just as we mark that a tribe of savages withers away. when it is brought into contact with an alien civilisation. Philosophical speculation must not, therefore, be regarded as a technical subject, the

study of which is confined to a few who make a living out of it; it has a wider social significance; it concerns all of us, scholars as well as laymen and affects us profoundly.

If we look to the present state of philosophy in Western Europe which has been the centre of civilisation for the last four centuries or so, we find that our present attitude of despair and desperation, our feelings of horror at the prospect of total annihilation, have been elevated there, to the dignity of highest philosophical wisdom. Existentialism which is the most influential philosophical school to-day in France, Germany and can also claim a wide appeal in England, though it was founded by the Danish Christian Philosopher Kirkegard, is to a large extent, a Philosophical expression of sentiments, caused by the horrible spectacle of the destruction caused in two world wars, and the feelings of insecurity induced by it. The present high-priest of this new mystic cult is perhaps the Frenchman Jean Paul Sartre, though Heidegger and Jaspers, have been responsible perhaps, more than anyone else, in not only giving it its present complexion but also the academic status which it is enjoying. Heidegger takes his stand on the Hegelion, identification of pure being and 'pure nothing'.If you try to grasp being in its purity, not this or that kind of existence, but existence as such, not what exists but that which exists, you find that such pure being, shorn of its determinations, is identical with pure nothing. So Heidegger concludes that life or existence can be understood only by understanding, "Nothingness'. In his '*What is Metaphysics?*' Heidegger says, "The enquiry should be into the Existing or else into Nothing,...into the Existing alone, and beyond it into—Nothingness". Where can we find Nothingness? But this question itself arises, says Heidegger, because we already know nothingness. We know it, in fear, in anguish, in dread of death, of extraction. When we taste this nothingness, what happsns?" The intelligible world construed by personal existence, in which man feels safe and at home, the world of meanings, is anihilated and he is plunged back, into the sheer is-ness,' of what is, his ship on which he is riding and voyaging disappears in the night and he finds himself in the deep waters and tastes their saltness. "One, of course, must not lament this loss of the world of wearings,' for, according to Heidegger, knowledge is in its very validity, a form of untruth because it conceals the ignorance which it does not abolish. On the other hand, in the experience of nothingness, we

enjoy " an experience of brute existence denuded of meanings, the high tension power of raw actuality; it uncovers the marvellousness of pure is-ness contingency, which reason covers up and is, therefore, a revelation of Being. What the practical consequences which one would expect follow from such a metaphysic? A believer in such a metaphysic is sure to devide the normal, decent, uneventful bourgeous life. Only when you face Nothingness, annihilation, will you be able to experience and appreciate Existence. In order to live in the essential sense, one must live in a crisis In order to taste life, one has not only to risk but to lose. All things must perish, everything ends in failure, but face destruction and you will get the thrill of life". Only in the marginal situation on the edge, between existence and nothingness, do we really live The bliss of life always coincides with the end of its intelligibility, particularly, with extreme situations of the body, above all with bodily danger. You cannot taste life without tasting failure. Enjoy yourself perishing.

It is obvious that such a philosophy cannot give us the hope and faith, necessary to build for the future and to sustain and carry forward the burden of civilisation. It can at the most by giving us courage to face our individual destiny, show us the path of personal salvation. It is remarkable how in times of social dissolution, philosophy deserts its; function, to form and articulate a social purpose, and confines its mission to point out the path to individual salvation, in the midst of a decaying and chaotic civilisation. We, thus, find that the philosophical systems of Plato and Aristotle which belonged to the greatest and the most creative period of Greek history, were followed, after the decline of the city -states and social order based on them, by Stoicism and Epicureanism, which preached the gospel of personal salvation . It was a favourite view of Goethe, that in the history human civilisation, ages of faith and discipline, activity and achievement, based on faith alternate with ages of doubt and scepticism and inaction. The Victorian Age when compared with our age, can be rightly described as an age of faith. This statement might surprise some, because it is generally held, that in the Victorian era, Faith lost its age-old hold, on the thinking public. This is certainly true so far as Faith in Christianity is concerned, but not true if we mean by faith, any system of belief, which enables men to look forward to their destiny with hope and confidence. To put it paradoxically, though the

Victorians lost their faith in God, they somehow managed to keep up their faith in Providence. The dogma which formed the care of Victorian faith was their belief in the Law of Progress. The Victorians firmly believed, that things were getting and were bound to get better and better that, as Browining sang " the best is yet to be, the last of life for which the first was made". Tennyson was perhaps the most representative poet of the Victorian age and though he had fallen a victim to rather fashionable Victorian malady of loss of faith, he had no doubt, "that through the ages, one increasing purpose runs". The idealist Hegel, the dominant philosopher of the first half of the nineteenth century, taught that *the Real was the Rational* and that, as he himself put it "Reason is the Sovereign of the World and that the History of the World, presents us with a rational process."In the same way the agnostic Spencer who dominated the latter half of the nineteenth century, taught that progress, social as well as biological, was a necessary law of nature, and that social evolution has inexorably pursued its path to perfection. This shallow optimism, so very characteristic of the Victorian mentality, was not however universal. There was the much derided figure of Malthius, who sounded a grave note of warning, that the happiness and prosperity of the lucky few were based on perpetual toil and misery of the vast masses. And there were a number of major and minor prophets, like Carlyle and Ruskin, Morris and Butler hurling their jeremiads against contemporary society And yet the general temper of the timewas optimistic and confident. What were the reasons for this optimism ? The first and perhaps the most important reason was the tremendous progress made in the field of natural sciences. Here at least was one sphere in human affairs in which progress was palpable and continuous. It must be remembered that apart from the technological inventions that can be based on scientific discoveries science has this great social value, that it sustains the morale of man, by giving him a sense of power, a feeling of security, based on the confidence in his ability to master the forces of nature that control his life. Secondly there was the tremendous industrial expansion and phenomenal rise in the wealth and power and prestige of the ruling classes of the Western nations. Lastly, to the more thinking sections of the people, the spectacle of the very social affairs in the Europe. The rise of representative institutions and the beginning of democratic control over social affairs in the European countries was extremely hearten-

ing and they eagerly looked forward to a continuous but steady expansion and strengthening of democratic institutions in the social and political affairs of the nations. For, they believed that they had discovered in these democratic institutions, a mechanism which could unite stability with progress, and through which, reason could be made to play an increasingly important role, in the ordering of social affairs. For, the Victorians believed that man was essentially a selfish animal, purusing his own individual good, and yet man was a rational animal, and therefore capable of enlightened self-interest. Reason gives the individual the capacity to see, that his individual good is contained in, and made possible by, the good of all. A rational social order was one which made for the greatest happiness of greatest number, in which the individual good was perfectly harmonised with the social good and that an individual in pursuing his own greatest good, also realised the greatest good of all And the Victorians had a faith in the essential rationality of man which, in the light of subsequent events, seems to be almost pathetic, so that they believed that by appealing to his reason or to his enlightened self-interest, one could succeed in making a steady progress towards a perfectly just and harmonious and rational social order.

But this millenium was never realised. The world-war broke out in 1914 which gave a death-blow to the 19th century prosperity and optimism. The most characteristic feature of all subsequent phylosophical thought, is the growing emphasis it has laid, on the irrational side of man. For example Marxism, which is the most influential social philosophy of this century, and which has achieved the status almost of state religion, in a large area of the world, points out, that if reason makes for harmony of interests in the social sphere, then our present social order is not rational. For, it is based, not on harmony but on class conflict, exploitation of one class by another. At the same time Marxism predicts, that out of our present unjust and irrational social order, there is bound to emerge a society, based on justice and reason. This, however, can be done, not by appealing to the reason of the exploiting classes, by logically sound arguments, for, their interests are in an irresoluble conflict with the interests of the exploited classes, but by violently over-throwing the present social order and establishing a rational and just social order. Marxism admits that there has in been, in the history of man, a steady progress towa-

reason and freedom, but this has not been due to the progress or development of human reason. It is not the reason of man that determines the social organisation, institutions, customs, laws, moral values etc. Rather, it is the material forces and means of production, which determine the shape of the social organisation, and the ideas which guide the actions of man. Thus human reason instead of being free and creativ·, is determined by the material conditions of production. The other major current in the philosophical thinking of ou century, is the movement of psycho r analysis inspired by the psychological researches and speculations of Freud. Freud's teachings have also led to a greater emphasis being put, on the irrational as against the rational side of man. For, Freud teaches that the conduct of man is determined not so much by his conscious desires, conscience, moral standards, as by the unconscious and elemental urges and impuless, which lie beneath the thin and precarious crust of civilised and moral behaviour and ideals, and which are blindly and ruthlessly pressing for satisfaction. These impersonal or unconscious intincts, which Freud calls the Id, in their struggle with the external natural and social environment, throw up an individual ego, which is conscious, more or less disciplined and rational. But the ego is a creation of the *Id* and far from being able to control or tame it, is really helpless before this all-powerful and cunning, though, blind, psoyhical force. The individual, says Freud, is not an architect of his destiny; he is rather a helpless spectator of it.

It is obvious that this growing irrationalism in philosophy was merely an indication of a failure of the nerve, just as Victorian raticna — lism was a reflection of the optimism born of material prosperity and a more or less stable social order. For, we must never lose sight of the fact, that reason is the only force, which, though feeble in itself against the onslaught of the powerful irrational passions, makes for steady contir uous progress possible. Man is both a rational and irrational animal. Rationlity is not so much a fact as an ideal. Man is not inherent — ly rational but is capable of rationality. Reason is nothing else than the harmony of our ideas. in the intellectual sphere, and the harmony of our passions and interests in the moral sphere. The Victorian faith broke down because it ignored the strength of the irrational tendencies which are inherent in the very nature of man; it ignored the fact that its

harmonious (?) social order was based on the exploitation and supression of vast masses of toiling people and colonial nations. It has also an extremely inadequate idea of the irrational impulses that are lodged in the bossom of man and we must thank Freud and Marx for the valuable insight they have given us, into the depths of individual soul and the dynamics of social change. But having once become aware of the tremendous sway which these irrational forces hold over our destiny, the question arises : What shall we do ? Shall we throw up our hands in despair saying that man is essentially irrational and that reason is impotent to tame or control his nature and then proudly accept our tragic destiny like the existentialist? Or shall we try to find individual and social salvation in some mystic faith in the Blood or Race as Fascism tried to do? Or shall we rather create a new philosophy based on the recognition of this dual nature of man and a new faith which will be more stable, because it has succeeded in coming to terms with the irrational forces which will lose one-half of their power and terror when they are brought into the clear day-light? Only the future will answer. But it seems obvious to us that such a philosophy, if it is to be stable, must be, on the one hand consistent with the discoveries of natural sciences, and on the other hand, justify itself by creating and sustaining a new social order, for, a philosophy that can prove itself by deeds, would alone be capable of satisfying the spiritual needs of the modern man.

Summary of a talk given in the Rotary club – Aurangbad.

REVIEW

Sri Nijagunashivayogi's Viveka-chintamani: (Original Kannada)

(Marathi Translation. Edited by Prof. Awalikar – Karnatak Arts College Dharwar. Published under the joint auspices of Karnatak and Poona Universities: Pages 3 + 108 + 436 = 547: Price Rs.6-75 np)

This volume under review, so ably edited by Prof. Awalikar is a welcome publication—specialy welcome during these days when various forces of disintegration are out to play mischief and create a lot of trouble in our national life. This work is the product of universal – synthetic outlook and as such it is expected to exercise a wholesome influence on the readers and help in its own way to bring about national integration among them. Hence our warm welcome to it.

Sri Nijaguni, the original author, was a mystic - philosopher. He was naturally an apostle of synthesis and universality as all real mystics are. His learning was both deep and extensive. His versatile intellect had mastered almost all the branches of knowledge available to him. Hence his Magnum Opus – *Vivekachintamani* – has been a veritable Encyclopedia of Knowledge of his times. This rich treasure was meant for all alike and not for a particular sect or creed. This universal outlook reflected in his extensive literature is so profound that it has thrown many a scholar in doubt as to whether he was a Veerashaiva at all.

Sri Sontaling the Marathi translator – was also a mystic of the same type. He was an orphan child like Kabir and Namadev and was brought up in a Veerasaiva family. But soon he grew up as a full-fledged mystic under the guidance of his Master *Nilakantha*. Hence on account of his breadth, he could attract a Brahmin disciple *Krisnappa* - devotee of *Krishna* – even when he was a *Saiva* himself. Really as Sri. Gurudev Dr. Ranade has poin-

ed out, a mystic is neither a Saiva nor a Vaisnava. He is a devotee of God, experiencing and enjoying the bliss of God-realisation. Hence the "*Santa-parampara*" ot *Santaling*, highly commended by Prof. Awalikar, being a mystic tradition, could make room for Brahmins and others within its fold as it knows no distinction of race, community caste and creed.

As Dr. Ranade puts it "The mystics of all ages and countries have spoken the same language as they are the denizens of the same spiritual world. There are no racial, no communal prejudices among them. Time and space have nothing to do with the ternal and infinite character of their mystical experience" (1) It is for this reason that we find history repeating itself in this sphere as well. The modern mystic tradition of Sri. *Nimbargi Maharaj* – a *Veerasaiva-Saint* with a brilliant lineage of Brahmin disciples culminating in Sri *Gurudeva* Ranade, is also a revised edition of "*Santaparampara*" itself. How we wish such a tradition should exercise a lasting salutary influence over the minds of our people.

Prof. Awalikar, deerves our warm congratulations, for bringing out such a valuable volume, at such a critical time, thus enabling the readers to live and move in a free and ennobling atmosphere. Prof. Awalikar is a rising research scholar of rare merit. His sincere work in this sphere has naturally lent him an impartial outlook. His fine introduction to this volume covering 98 pages of the demi-size, is a standing testimony to his depth of study and breadth of outlook. It deals with almost all the relevent topics connected with the life, literature and philosophy, both of *Sri Nijaguni* and *S'antaling*. The scholarly discussion of all the topics bears the stamp of his critical research and extensive scholarship. Even a casual glance at the twelve topics discussed here, will clearly show that the ditor ehas left very little to be desired to make his survey both comprehensive and critical.

We would, however, draw the special attention of the reader, to the description of the "*S'anta-parampara*" (Topic 4) and the brief history of the exchange of the literatures in Kannad and Marathi (Topic 9). A careful perusal of the first will not fail to lift us up from the rut of religious bigotism and reveal the blessings of the «Spiritual Democracy," while that of the second, will devleop in us

(1) *p. g. h. p. 2*

the spirit of *"Antara-bharati"*— a national outlook. Our narrowness in both these spheres has been the main stumbling block in our emotional ntegration. Prof.Awalikar has done a great service to the nation, in his own way by placing such a high ideal before us.

Lastly, the fact that this work has gained the privilege of becoming a joint publication of two sister Universities, is also not of less significance, in this context. It shows how they have learnt and taught to live like sisters in reality and not in name only, which is highly creditable to both of them. This is an additional evidence of the spirit of harmony discernible in this volume—one more fine feather in its cap.

M. S. Deshpande.

Note–

In this Journal books on spiritual and cultural subjects written in English, Sanskrit, Hindi, Marathi and Kannad will be reviewed: Authors intending to get their books reviewed in the Journal are reuqested to send their books to the Editor of the Journal.

A Short Report

of

The Academy of Comparative Philosophy and Religion.

BELGAUM.

This Academy was registered as a Public Trust by Dr. R. D. Ranade in 1952. No work could be done by this Trust during his life time for one reason or the other. After the passing away of Gurudev Ranade in 1957, the Additional District Judge, Belgaum passed an order on 11-11-1962 appointing the following persons as trustees.

1) Shri G. V. Tulpule, M. A., Retd. Deputy P. M. G.; Sangli.

2) Shri V. G. Jamkhandi, M. A. L. L. B., Retd. District Judge, Dharwar.

3) Shri K. D. Sangorom, B. A. L. L. B., Athani.

4) Shri J. V. Parulekar, B. A., Retd. Dy. collector, Belgaum.

5) Shri K. R. Ranade, Manager, Ganapati Sansthan, Sangli.

The first meeting of the Board of Trustees was held in Sangli on 24-12-1962 and the late Rajasaheb of Sangli was present at the meeting by special invitation. In that meeting, Shri Tulpule was elected as Chairman of the Board and Shri Parulekar as the Secretary. The Board of trustees took up the construction of Gurdev Mandir on the land, belonging to the Trust and its corner-stone was laid by the Hon. Shri B. D. Jatti, then Finance Minister, on 16-4-1964. The Mandir was inaugurated by Dr S. Radhakrishnan President of India, on 8-12-1965. Padukas of Shri Gurudev have been installed in the Mandir, when Prof. N. G. Damle was present.

The Constitution of the Trust has been approved by the Assistant Charity Commissioner, Belgaum. The aims and objects of the Trust, according to this Constitution, are :

(A) To work for the spiritual unity of mankind and consequent peace and goodwill upon earth, by bringing together intellectual and spiritually-minded persons through (1) Spiritual Symposiums, (2) Study and Research, (3) Lectures, (4) Meetings and Confe-

ences and (5) Religious and Philosophical Publications.

(B) To start, sponsor, or co-operate with institutions in different centres for the advancement of the above aims and objects, e. g. the institutions like the A. V. M. of Sangli which was started by the late Dr. Ranade.

(C) To undertake any other work that is likely to further the aims and objects of the Trust.

An Academical Council has been formed by the Board of Trustees to carry out the following aims and objects which are implied in those mentioned in the Constitution :

1) (i) Publication of Volumes which Prof. Ranade intended to publish in the Encyclopaedic History of Indian Philosophy, but which have not yet been published.

(ii) Publication of other similar works as would fall in line with Prof. Ranade's philosophy.

(iii) Publication of Works on the Life and Philosophy of Prof. Ranade.

2) Arranging religious and spiritual conferences, seminars, lectures, symposia, meetings for prayers and meditations etc.

3) Giving guidance and help to scholars intending to do research in philosophy and psychology of Religion.

The Academical Council now consists of the following members :

1) Dr. V. H. Date M. A. Ph. D. Jodhapur.

2) Mrs. Vijaya Vishwanathrao Apte, M. A. ; Poona.

3) Dr. C. D. Sharma, M. A. D. Litt., Jabalpur.

4) Prof. B. R. Kulkarni, M. A. LL. B., Bombay.

5) Shri. G. V. Tulpule, M. A., Sangli

The Council met in Belgaum on 3-6-1966 and started to function

The Board of Trustees has decided to start "Shri Gurudev Ranade-Memorial Lectures" and framed rules for the purpose. Some eminent scholar will be invited every year to deliver a course of not less thant three lectures on a topic, concerning Philosophy or Religion, the subject to be dealt with from a comparative standpoint The lecturer will get an hononarium of Rs. 1000/- for the lectures. The Academy will be supplied by him with a complete copy of the lectures, for publication

The Board also took a decision to start a Journal, entitled *Pathway*

to God, and to publish it once every year on the *Vaikunthachaturdashi Day*- a sacred day on which Gurudev himself was initiated in his spiritual life by his great Guru, Shri Bhausaheb Maharaj. A beginning has been made accordingly. Several eminent persons and scholars have sent their contributions to this Journal, without expecting any consideration. If *Pathway to God* becomes self—supporting, it will be gradually developed into a quarterly Journal.

If funds permit, the Academy may give subsidy upto 50% of the expenditure to the authors for suitable publications in Religion, Comparative Religion, Comparative Ethics, comparative Metaphysics and Indian Philosophy.

A library has been started and named "Gurudev Granthalaya" The late Shri N. V. Gunaji, Belgaum had a good collection of books on religion and philosophy. His heirs have gifted to this Academy about 1000 books. The Academy has been purchasing books worth about Rs. 1000/ every year.

The hall of the Gurudev Mandir is being used for holding lectures and discourses on religious and philosophical subjects. Shri G. V. Tulpule, Padmashri Kakasaheb Karkhanis, Prof. N. G. Damle. H. H. Shri Swamiji of Sidhagiri Math and some others were kind enough to give a series of lectures in this hall. For Similar work this Trust has paid Rs. 500 to the Gurudev Ranade Ashram, Nimbal and the A. V. M. Sangli each for two years.

The Trust has laid by sufficient funds in fixed deposit to bring interest for meeting the current expenditure. Provision has been made in the Constitution to accept donations to meet the expanding needs of the Trust and donors paying Rs. 500/— or more have been given a right to select a Trustee on the Board of Trustees. The donations are exempt from Incom tax.

Shri V. R. Kotbagi, Belgaum has been appointed as an additiona- trustee by the Board of Trustees. Rules are being framed for the election of a trustee on behalf of the donors.

Our Contributors and Contributions.

(In this Issue)

Sri Nimbargi Maharaj —

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Sri Aurobindo —

An eminent patriot - Saint of Pondichery.

Holy mother —

A great disciple of Sri Aurobindo. Conductor of Sri Aurobindo Ashram Pondichery.

Dr S. Radhakrishnan —

President of India, A distinguished Philosopher and Statesman

Smt. Vijayadevi Apte —

Beloved daughter of Sri Gurudeva.

Dr. R. R. Diwakar—

Chairman of Gandhi Smaraka Nidhi, Former Governor of Bihar, Editor Sanyukta Karnatak, Author of Number of books.

Sri. G. V. Tulpule —

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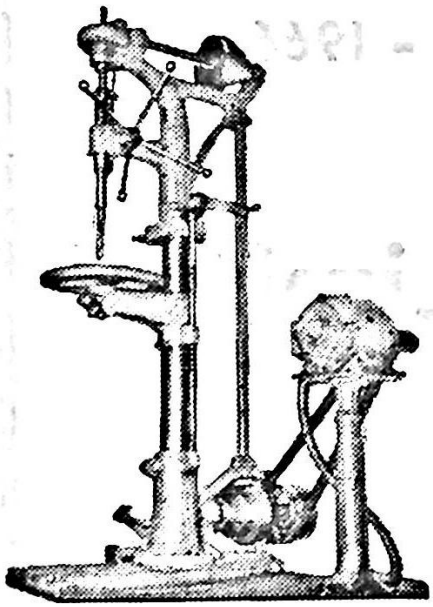
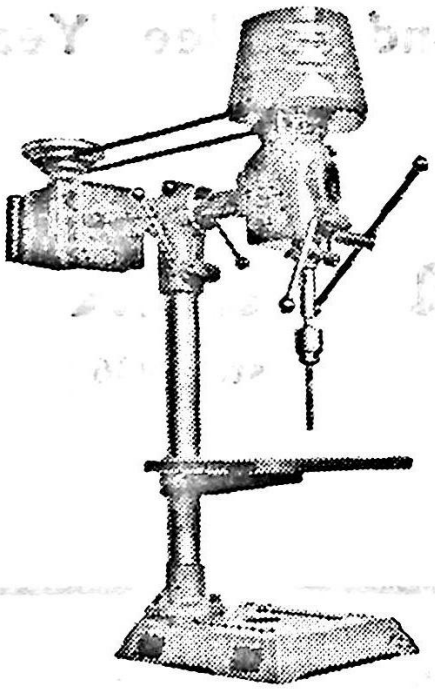
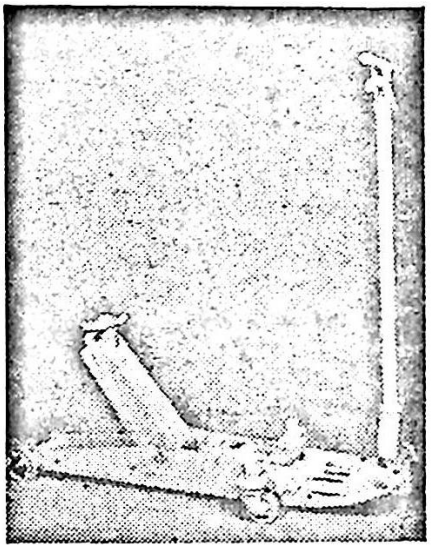


Pillar type Drilling Machine $1\frac{1}{4}$" of cap.



Radial drilling Machine of $\frac{5}{8}$" cap.



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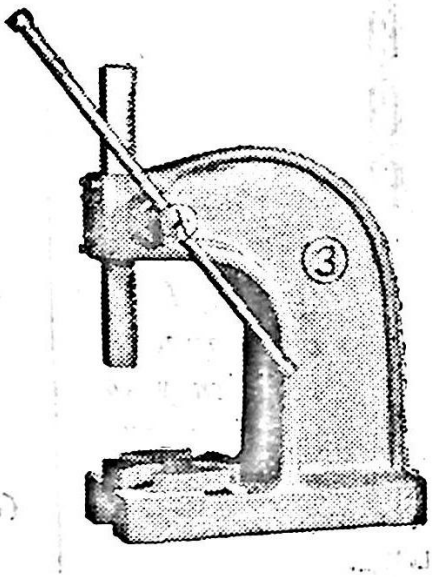

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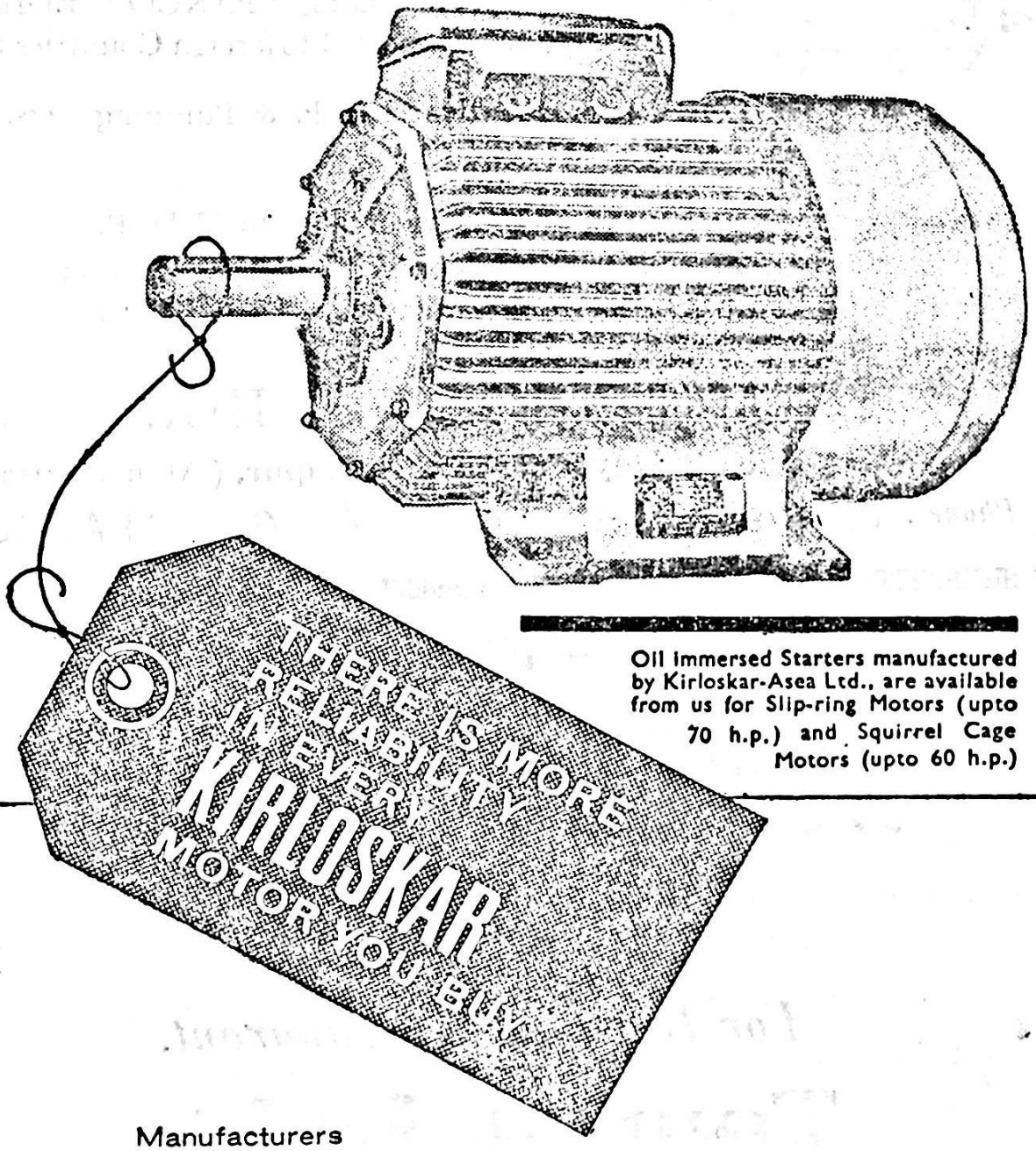

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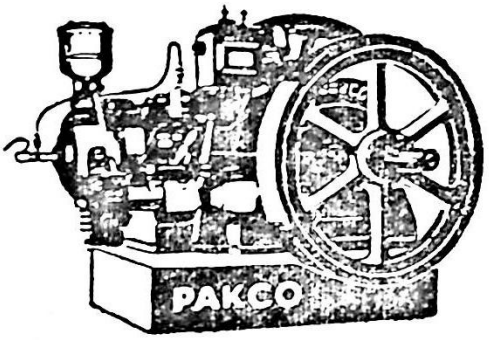

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